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# TALKS ABOUT INDIA

A decorative outline map of the Indian subcontinent is centered on the cover. The word "INDIA" is written in a large, ornate, blackletter-style font, with the letters superimposed over the map. The map's borders are rendered in a simple, slightly irregular line.

REV. A. D. ROWE

Guntoor,  
INDIA.



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# TALKS ABOUT INDIA:

FOR

BOYS AND GIRLS.

BY

REV. A. D. ROWE, M. S.,

MISSIONARY TO INDIA, OF THE "CHILDREN'S MISSIONARY  
SOCIETY" OF THE LUTHERAN CHURCH.



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DEDICATED  
TO THE MEMBERS OF THE  
"CHILDREN'S MISSIONARY SOCIETY"  
OF THE  
EVANGELICAL LUTHERAN CHURCH  
OF AMERICA.



# INTRODUCTION

## TO "TALKS ABOUT INDIA."

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REV. JOS. H. BARCLAY, D. D.

**L**EAST appreciated yet most needed is the cause of Foreign Missions; and any correct information whether orally or by book, of the lands of the heathen, must be hailed by Christian minds with pleasure. More especially is this true of Asia. That portion of it treated in this book, viz: India, has for all readers a fascination, because of its history, its religious and its moral and commercial forces. It is no longer an unknown land to many, but the church has been slow to grasp its spiritual significance. The intellect of India is cultured, subtle, keen. The gospel of Jesus, triumphant over its millions, makes it a mighty power for good.

There can hardly be a question that the present indifference of Christians to the cause of Foreign

Missions in general, arises from a failure to use the sources of knowledge at hand. They are unacquainted with the geography, manners, customs, religions of the East, not because books are not plentiful, but they are not read. Not read, frequently because too voluminous or too dull. Such a complaint cannot be urged against the present book. It is readable, it sparkles with the simple white light of knowledge. It is concise, a history boiled down, yet as inviting as it is brief.

The cause of Foreign Missions, especially among the young, should receive a new impetus from it. Bro. Rowe is the children's missionary to India. Over seven hundred schools are interested in all he does, in all he writes. He is preaching the gospel to the heathen; that gospel is to show us that the charity which is limited to home is only a refined selfishness, that the divine element is in every man, whether our nearest neighbor or separated by myriads of miles, that the links of brotherhood connect the entire race, riveted to Him who, though He was the Son of God, delighted, because He loved men, to be called the Son of man. Churches having no interest in missions are mere sepulchres for dead souls. "The

Son of man came not to be ministered unto, but to minister." We can never consent to have religion abstract while evil is concrete. The last words of Jesus must live in our memories and be manifest in our deeds - "Go into all the world, and preach the gospel to every creature."

The opposition and indifference manifested to missions does not grow from man's love of duty at home, else it would be entitled to respect. "This ye ought to have done, and not left the other undone." We cannot escape the responsibilities and demands of our age. Each life is one of a series of threads running into other lives, multiplied into a thousand influences. The age's demand is for men clear-headed enough to see their duty, and stout-hearted enough to do it. Success is born of servitude. The worker wins. Our work fronts us in the foreign field, and despite of objections and alleged small returns for labor and money spent, and though the heathen be crusted all over with the rust of accumulated superstitions, yet they are souls, and souls must be won by work.

Are Foreign Missions a failure? We offer a few facts: "By their fruits ye shall know them." The

world to-day is open to the gospel; what has been done? To-day, in the foreign field, there are ninety-two hundred ordained missionaries, and twenty-two thousand native preachers and pastors. The Word of God which they preach has been translated into three hundred languages of this many-tongued earth. There are three hundred thousand converts in the foreign churches, with three millions attending divine worship, and eight hundred thousand youth and children in the Christian Schools: and so we might multiply facts and figures, but surely these offered are enough for encouragement.

We bespeak a hearty welcome for this book. Its writer is known and beloved in the churches; his subject is interesting and well treated; his cause is ours, for it is God's. May the whole Church awaken to its responsibility and do its duty, until the heathen is given to Christ for his inheritance, and the uttermost parts of the earth for his possession.



## PREFACE.

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THE following pages were written in odd hours, and scraps of time gathered up amid the busy days which are the missionary's necessary lot, but no less his chief delight.

They are called "Talks," because in writing them it has often given me pleasure to imagine myself talking to the audiences of Sunday-School children which it was my privilege to meet while organizing and introducing the Children's Missionary Society of the Lutheran Church in America. To the members of that Society they are dedicated, in the hope that they may lead them—and not only them, but the young wherever this little book may find its way—to a greater interest in India and its people, which are daily becoming more and more united to the Western world.

Being a missionary, why did I not write more about missionary labors? First, because a book about India seems necessary to prepare the way for a clear understanding of a book about mission work in India; and secondly, because, if our Heavenly Father grants me life and health, the next odd hours and scraps of time are to be given to "Talks About Mission Work."

A. D. R.

*Guntoor, India, 1877.*



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"OLD MISSION HOUSE AT GUNTOOR, AS IT APPEARED IN 1861"



# TALKS ABOUT INDIA

FOR

BOYS AND GIRLS.

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## FIRST TALK.

ABOUT THE WAY FROM AMERICA TO INDIA.

TWO very good rules for boys and girls to observe are, 1st. To look up the meanings of all new words as they meet them, and, 2d. To fix in their minds the location of all new places about which they hear or read.

Let the first of our talks, then, be about the way to India, and the second one about its geography.

From the United States, India is either east or west, north or south, just as you like to take it. It is on the opposite side of the globe, and, in fact, towards none of the points of the compass, but towards your feet.

As the eastward route, however, is the nearest, and as India belongs to what is called the Eastern Continent, we may consider it *east* of us.

Now, taking an imaginary voyage of discovery in order to settle the geography of this country, we leave Philadelphia or New York some fine morning, in one of the noble steamers which sail from these ports, and soon find ourselves out on the wild Atlantic. Our steamer sails eastward, but it does not take us direct to India. After about ten days' sailing, we see land in the distance, and we are almost as glad as was Columbus when he discovered America.

It is the shores of Ireland, and as we come



nearer we see the old city of Queenstown nestled on the banks of one of the most beautiful harbors in the world. As we are bound for the far East, however, we do not land here, but go on to Liverpool, in England—the end of our steamer's voyage.

Now refresh your memories in the arithmetical table of "English Money." Hereafter, you are beyond the bounds of "dollars and cents." For a while you must talk "pounds, shillings and pence," and when you approach India you must learn still another currency—"rupees, annas and pice."

In and about Liverpool we shall not find much to attract our attention. Now and then there are steamers sailing from this port to India; but let us not take one of these. A few hours by railroad will take us across England to London, that great and wonderful city, which seems like the heart of the civilized world.

There we may find a steamer leaving for India almost any day of the week. But we are tired and must rest a few days. Meanwhile, we look about and see the British Museum, Westminster Abbey, the Crystal Palace, St. Paul's Cathedral, the Tower, and as many more of the renowned sights of London as our time will permit.

Having selected our steamer, and delivered our baggage, we are ready for the "long voyage," as this part of the journey to India is called. At the appointed time, we find our way through the busy city down to the East India docks on the Thames. We hunt up our steamer and are admitted. By this time we are "old sailors," and we take charge of our cabin and berth with an air of I-know-all-about-it, as if we had been born and brought up on the sea. By-and-by we begin to move, and our steamer slowly and carefully creeps out of the very forest of ships and steamers

anchored here, and away we go down the river, and plunge out into the ever-boisterous English Channel, thence down the treacherous Bay of Biscay, and after a few days, we see in the distance the far-famed heights of Gibraltar. Gradually we near and pass the rocks and enter the blue Mediterranean. Very different the sailing here from what it was on the cold and tempestuous Atlantic. Warm breezes from Africa greet us, the sea is calm, and daily our overcoats and numerous wrappings which were so highly prized on the Atlantic are becoming more and more of an annoyance. We do not know where to put them nor what to do with them.

About ten or twelve days out from London, and we reach Port Said, the filthy little town at the entrance to the Suez Canal. Here we take in a supply of coal, for we are now leaving the coal lands behind us. Then slowly and cautiously our steamer crawls, as it were,

through the great canal—that wonderful work of man which has shortened the route to India thousands of miles. Having passed the canal, we find ourselves upon the Red Sea. Now we can not help but think of the olden times, of Pharaoh, the Israelites, and Moses. We look intently in the direction of Mt. Sinai to catch, if possible, a glimpse of the sacred mountain.

About a week ought to take us through the Red Sea, and a warm week it will no doubt be, for this is considered the most oppressive part of the voyage. We begin here to make acquaintance, if not friendship, with the tropical sun. Leaving the Red Sea, we launch out into the Indian Ocean. If our landing port be Bombay, we strike out in a northeasterly direction; if Madras or Calcutta, we take a southern course and sail around the Island of Ceylon, and then up the Bay of Bengal.

From thirty to thirty-five days are required

for the voyage from London to India. The trip may be made with less fatigue and in less time by crossing the English Channel and traveling by railway to some southern port on the Continent, as Genoa, Venice, Trieste, or Naples, and taking a steamer there.

Should a westward route from America be decided on, we must cross the United States by railway to San Francisco, then take steamer for Japan or China, and go from there to one of the three great ports of India—Calcutta, Madras, or Bombay.



## SECOND TALK.

ABOUT THE SIZE, LOCATION, CITIES, RIVERS AND  
MOUNTAINS OF INDIA.

IF you look for India or Hindustan on a map representing the whole of Asia, you will be surprised to find how small it is compared with some of the other countries. For example, there is Siberia, more than four times as large as India; yet who has ever heard much of it? The Chinese' Empire is nearly twice the size of India. Of the whole of Asia, it is less than the tenth part. Compared with the United States and Territories, it is less than one-half. If it were cut up into sections as large as the State of Pennsylvania, it would make about thirty. In shape, it is

somewhat like a triangle, and is bounded on two sides by the sea. On the third or northern side are the lofty Himalaya Mountains, which cut it off from the rest of the Continent. Its greatest length from these mountains to the southernmost point, called Cape Comorin, is nearly two thousand miles. Its greatest breadth at any point is about fifteen hundred miles.

If a balloon were to start from Philadelphia or New York, and sail due east or west around the world, it would pass India far to the north. If it should sail from the city of New Orleans in the same manner, it would just pass over the northern part of India, while, if it should start from the Island of Cuba, it would pass over India near to the cities of Bombay and Calcutta. Likewise, if the balloon should sail due north or south from New Orleans to go around the world, it would pass very near to Calcutta on the opposite side of the world north of the Equator.

The very best way to fix the location of any place in our minds is to remember its longitude and latitude. This will always give us a basis for counting distances and directions. Locating India in this manner we say it extends from north latitude eight degrees to thirty-six degrees, and from east longitude sixty-six degrees to ninety-nine degrees. Knowing, then, that the latitude of Philadelphia is about forty degrees north, we see that Bombay, Madras and Calcutta must be much farther south and in warmer climates.

The three principal cities of India we have already named. Calcutta is the seat of the general government, while in Madras and Bombay reside the Governors of the two Presidencies called by these names. These three may also be called the principal commercial cities of India. There are many European business men and English officials here, and the grand government buildings,



the large stores, the splendid dwelling-houses, the street-cars, the railroads, the telegraph offices, the daily papers, the letter carriers and the policemen in uniforms, all remind us of European and American cities.

There are, however, also many things to assure us that we are in a strange land. The language of the people which a new-comer can not understand, their strange and scanty dress, the numerous bullock-carts blocking up the streets, ponies galloping along, donkeys carrying huge burdens, and especially the fierce glaring sunshine, all remind us that we are neither in New York, London nor Paris.

Besides Calcutta, Bombay and Madras, there are other cities of great importance, such as Delhi, which was once the grand capital of the Mogul Emperors, and Benares, which is still called the "sacred city of the Hindus."

The two principal rivers of India are the

Ganges and the Indus. These as well as several smaller rivers are called sacred and are held in great veneration by the Hindus. Of them all, the Ganges is considered the most sacred. They say it flows from the nail of the great toe of the god Vishnu's left foot, and is carried down the mountains on the head of the god Siva. It rises among the snow-beds of the Himalayas and flowing in a southeasterly direction empties by a number of mouths into the Bay of Bengal.

The Indus forms part of the western boundary of India, and from it is derived the name of the country—Industan or the *place of the Indus*. From Industan we have Hindus, Hindustan and India.

According to the teachings of their sacred books, it is not proper for any Hindu to go westward beyond the Indus.

Those of their young men who have lately ventured to come to Europe and America

have therefore committed a great sin, if we are to believe their priests and sacred books.

The principal mountain ranges are the Himalayas on the north, the Vindhya in the western middle, and the Ghats in the south. Of these, the two first named are considered sacred, and are often mentioned in connection with the gods and goddesses. Himalaya means the "place of snow" and Vindhya means "barrier." The Vindhya mountains are situated near the Tropic of Cancer, or the line from which the sun seems to return again southward after the longest day. They said, therefore, that these mountains were a "barrier" to the sun's going farther north.



### THIRD TALK.

#### ABOUT THE HISTORY OF INDIA.

INDIA is one of the old countries of the world. Long before America was discovered by Christopher Columbus, and when the European nations, as the English, the French and the German, were yet in their infancy, India was already old.

The sacred books of the Hindus, called the *vedas*, are probably three thousand years old, or nearly as old as the Books of Moses.

In the case of the Hindus as a nation, unfortunately, wisdom has not come with old age, and to-day they are taught and governed by the younger, wiser, and more active nations of the west.

Although we may know for certain that many centuries ago these people existed as an independent nation and had a good degree of civilization and culture, of their early history but little is recorded, or, perhaps we ought to say, so much has been written, that we are unable to decide which to believe. They have many and long poems in which they claim to tell their history, but these are full of such wild and unreal stories that no sensible mind can believe them. Their great men are described as gods, and unusual events are said to have been brought about by gods or demons.

These books are written in the ancient Sanskrit language, and are interesting in some ways but of little value as history.

It is supposed that at one time both the Hindus and our forefathers lived together as one tribe or nation in Central Asia, and that branching off, the Hindus traveled south-

ward and settled beyond the Himalayas, while our forefathers traveled westward and settled in the various countries of Europe, and finally in America. This original stock is called the Aryan race. One thing is very true, namely, that the features of these people are very much like our own. There is no such difference as there is between us and the Africans.

The people, who were in this country when the Hindus came, were driven to the hills, where some of them are still found in a half savage state and very different in features and character from the Hindus. They are known as the "Hill Tribes of India."

It was soon after the arrival of the Hindus in northern India that the *vedas* were written. These are, however, religious books, and but little history can be learned from them. Our first historical knowledge of the Hindus comes to us through the Greeks. When

Alexander invaded northern India, a little more than three hundred years before Christ, he found there a prosperous and civilized people, but of their doings prior to this time we have no history.

It is no doubt true, however, as a recent writer says, that "before Tyre became a place for fishermen to dry their nets, the Hindu-Phœnician commerce had an Asiatic renown; the spices of India were sought in the time of Solomon; the gossamer muslins of Dacca, the beautiful shawls of Cashmere and the brocaded silks of Delhi adorned the proudest beauties of the courts of the Cæsars, when the barbarians of Britain were painted savages."

"India's embossed and filigree metals, elaborate carvings in ivory, ebony and sandal wood, brilliantly dyed chintzes, diamonds, uniquely set pearls and precious stones, embroidered velvets and carpets, highly wrought steel, ex-

cellent porcelain and perfect naval architecture, were for ages the admiration of civilized mankind; and before London was known in history, India was the richest trading mart of the earth."

Another historian says: "The foreign commerce of India probably existed as early as the time of Solomon, King of Israel. Its extensive trade is an evidence of the high state of civilization attained at an early period by the Hindus. Although we are but slightly acquainted with the ancient history of this people, we know that they once formed the most polished, civilized and prosperous nation of Asia, with the exception of the Jews."

"They had attained an excellence in sculpture, architecture and poetry, far surpassing the acquirements of those by whom they were surrounded, before the most celebrated nations of Europe had come into existence."

"They remained, however, as they were then.



Being isolated for many ages from the rest of mankind, by the physical peculiarities of their country and by the exclusiveness of their national character, they maintained no beneficial intercourse with other nations, with whom they were distantly connected by commerce alone."

"A stranger visiting a Hindu village in the times of old would have been struck with the same peculiarities which we notice now. Their mode of life was in many respects similar to what it is at present, and wherever there has been any alteration it has been for the worse."

We have no connected history of India earlier than the Mohammedan invasion, which began about a thousand years after Christ.

The Mohammedans here, as in other countries, were fierce and bloody conquerors, sweeping everything before them. At first their plan was to make warlike expeditions,

and carry home with them all the valuable property they could plunder. Afterwards they settled in the country and usurped the government. From the time of the first invasion by the Mohammedans until the establishment of European power in India, it was little more than a battle-field.

With only a slight gleam of light now and then, India was darkened during this period by the most barbarous cruelties. The rulers with a few exceptions, were selfish tyrants who cared nothing for the welfare of the people. Conspiracies, assassinations and civil wars were of frequent occurrence, and the history of the Mohammedan rule in India is sickening rather than interesting.

After the downfall of the Mohammedan or Mogul Empire, as it was then called, about the middle of the eighteenth century, the European nations began to turn their attention more earnestly to India.

The various powers gradually acquired possession of portions here and there, until at present the whole of this vast country is under the rule of Europeans. Except a few small sections belonging to France and Portugal, it is governed by Great Britain.

There is one circumstance in connection with the history of India which must always be interesting to Americans. It was in search of a short ocean-route to India, that a party of Spaniards, under the command of Christopher Columbus, discovered America in 1492. Thinking that they had actually reached India they named the islands which they discovered *West Indies*.



## FOURTH TALK.

ABOUT THE RECKONING OF TIME, THE GEOGRAPHY, THE ASTRONOMY, ETC., OF THE HINDUS, AS GIVEN IN THEIR SACRED BOOKS.

WE have already told you of the curious origin of the river Ganges, and of the manner in which it is said to be carried down the mountain. Similar stories are recorded about many other rivers, mountains, islands, etc.

The ancient geography of India is as unreal and ridiculous as its pretended history, while its chronology and astronomy are beyond all measure.

We shall begin by giving you some account of the manner in which the Hindus reckon the age of the world. They say we live at

present in the "Kali Age." This is the fourth age of the present cycle, and is to last yet about 400,000 years.

The first age is called the "Krita Age." This was the best of all. Then everybody was virtuous and good. Men grew to be from thirty to forty feet in height, and lived 400 years.

The second was the "Treta Age." Then one-third of the human race became sinful; men did not grow so tall, and lived only 300 years.

Next came the "Doapara Age," in which half the people became sinful; they grew less tall than in the preceding age, and lived only 200 years.

The fourth is the one in which we are now, namely, the "Kali Age." This is the worst of all, and the whole human race is sinful and depraved. After the present age shall have been completed the sum total of the four ages

will be more than *four millions* of years. A hundred of these cycles or 400,000,000 years are a *Kalpa* or "Day of Brahma." According to some reckonings, however, a Day of Brahma is only 12,000,000 years. In either case it is probably the longest day of which you have ever heard. They say there lived one old patriarch during all of the first or Krita Age, and that he was just 1,728,000 years old when he died!

In giving some account of the ancient geography and astronomy of the Hindus, we shall have to refer to the books of men who have for a long time made the subject a special study, and have collected what is worth preserving from the voluminous old books of India. The present young men of India are not learning these ridiculous things in the schools, and but few of them are able to tell clearly what their forefathers believed and taught.

The universe is said to be partitioned into fourteen worlds. Six of these are above our earth, and are inhabited by gods, goddesses, and demigods. All the superior gods have separate heavens for themselves. The inferior gods dwell chiefly in the heaven of Indra, the god of the firmament. The seven inferior worlds which are beneath our earth are destined to be the abodes of all manner of wicked and loathsome creatures.

Our own earth, the first of the ascending series of worlds, is said to be "circular or flat like the flower of the water-lily in which the petals project beyond each other." Its habitable portion consists of seven circular islands, or continents, each surrounded by a different ocean. Around the central island, which is destined to be the abode of man, rolls the sea of salt water; next follows the second island, surrounded by the sea of sugar-cane juice; then the third, encircled by the sea of

spirituous liquors; and the fourth, surrounded by the sea of Ghee (clarified butter); then the fifth, encompassed by the sea of sour curds; after that the sixth, environed by the sea of milk; and lastly, the seventh, surrounded by the sea of sweet-water. Beyond this last ocean is an uninhabited country of pure gold and of great extent. It is surrounded by a wall of stupendous mountains, which inclose within their bosom realms of darkness.

The central island on which man lives is said to be several hundred thousand miles in diameter, and the salt sea which surrounds it is of the same breadth. The second island is double that of the first, the third double that of the second, and so on. At this rate, the diameter of the whole earth would amount to several hundred thousand millions of miles, a distance much greater than the space between the earth and the sun.

In the centre of the part of the earth



inhabited by man, is said to be a lofty mountain several hundred thousand miles high. It is in the form of an inverted pyramid, and on its summit are situated three swelling cones. On the highest of these cones are three golden peaks, which are the favorite residences of the three gods, Brahma, Vishnu, and Siva.

At the base of this inverted pyramid are four lofty hills, on each of which stands a mango tree several thousand miles in height, bearing fruit of delicious taste and of enormous size. From these mangoes, as they fall, flows a mighty river of perfumed juice; and those who partake of it exhale the odor from their persons all around to the distance of many miles.

There also grow rose-apple trees, whose fruit is "large as elephants," and whose juice is so plentiful as to form another mighty river that converts the earth over which it passes into purest gold.

In their books on astronomy, they pretend to give the distances to the planets and the fixed stars with great accuracy. The moon, however, is placed twice as far away from the earth as the distance from the earth to the sun.

The cause of eclipses is said to be this: Once, while the gods were churning the sea of milk to change it into nectar, a giant, called *Rahu*, came stealthily among them and took some of the nectar. The sun and the moon saw the theft, and informed the god Vishnu of it, who had Rahu beheaded. But as the giant had already taken some of the nectar, his head had become immortal, and was transferred as a constellation to the skies; and as the sun and moon detected his presence among the gods, and made his theft known to Vishnu, Rahu is now their deadly enemy, and is continually pursuing them. He goes now after one, and then after the other,

and *his efforts to seize and destroy them cause the eclipses.* The common impression among the people is, that eclipses are caused by a serpent trying to swallow the sun or the moon.

Many of the old people think it sinful to use telescopes and other apparatus for studying astronomy. They say their sacred books were given by the gods, and must be true, while learning these new ideas of the schools and the foreigners will only make trouble. All the sciences, so called, of India, are mixed up with the "sacred books." To disprove them is to harm the religion of the land. So may it be; and as the true sciences which have been developed by Christian nations displace the wild fancies of the Hindu forefathers, may also the holy and unselfish religion of Jesus supplant the unholy and selfish religion of Brahma.







A BUNGALOW.



## FIFTH TALK.

ABOUT THE HEAT, RAINS, BUNGALOWS, ETC.

COMPARED with Europe and America, India is a very hot country. During a part of the year, the ground is parched and brown, while the grass is so completely dried up, that cattle, if left to roam abroad, would die of starvation. The air is filled with dust and sand, borne along by scorching hot winds, and the face of the earth is as dreary and desolate as winter makes our own country during the coldest months of the year. The wells become low, brooks and tanks are dried up, and small rivers are reduced to narrow streams flowing in the midst of wide, sandy beds. The only redeeming feature in the

natural world is, that some of the trees retain their glossy green leaves. The rays of the sun, however, are so intense, that the shade of a tree forms but little protection. The surrounding air, too, is so utterly dry, that shade trees in India are but little prized as places of shelter or relief.

During no part of the year is it safe for a European to expose himself to the direct rays of the sun in the middle of the day; but during the hottest months, which are April, May and June, it is scarcely safe for him to be out after seven o'clock in the morning, or before five in the evening, without the shelter of an umbrella. Even if thus protected, it is not well for him to be out between nine o'clock and three in the daytime.

During these hottest months, furniture, such as tables, chairs, and chinaware, becomes hot to the touch, milk turns sour in a few hours, while meat and vegetables can be pre-



served only a short time. Occasionally, even natives have died of sunstroke, and birds have fallen dead from the trees. The thermometer rises on some days as high as 115 degrees in the shade.

As a protection against the heat and hot blasts, dwelling houses are tightly closed, with the exception of a few doors and windows in the direction of the winds. These are covered with a sort of matting made of fine roots, which is kept wet by a constant pouring on of water. Then, as the hot wind strikes them and passes through the wet layers of the matting, it becomes cool and saturated with vapor, and, passing into the room, makes living endurable, if not comfortable.

Another device for overcoming the heat is the *punkah*. This consists of a board eight or ten feet long, and about two feet wide, with a curtain a foot wide and of heavy material attached below, and extending the whole

length of the board. It is then suspended lengthwise across the room by ropes fastened to the ceiling or roof of the house, and is kept in a swinging motion above your head by a man who usually sits on the verandah and pulls the punkah by a rope passing through a hole in the wall.

Some Europeans have punkahs pulled in their houses day and night nearly the whole year; others only for a few months. During the still nights of the hot season, and the sultry nights of the rainy season, night-punkahs are necessary, not only for comfort, but for health.

This leads us to speak of another peculiarity of the climate of India, namely, the heavy rains. The rains here are "periodical," that is, they return at regular periods. We can always tell beforehand, almost to the day, when the heavy rains will begin and end. They are called *Monsoons*, and are dependent

upon the direction of the wind. Strictly speaking, the word "monsoon" ought to be applied only to the winds, but more commonly rain and wind combined are called by this name.

The direction of the winds again is dependent upon the position of the sun in its northern course. As the air in certain portions becomes greatly heated, it mounts upward, and other air rushes in to take its place. This gives rise to regular currents of air, which, however, are modified by the motion of the earth and the surface of the land over which they blow. The monsoon, therefore, bursts upon different portions of India at different times and with unequal force.

At Madras, and all along this coast, the winds blow with the regularity of clock-work from the northeast in November, and from the east about the end of February; then from the southeast, gradually going south until, by

the middle of April, they blow directly from the south; veering round towards the west, about the end of May, they blow from the southwest and west. It is at this time that, having blown over the parched plains of Southern India, they come to this coast heated like the blasts of a furnace. After the hot winds have spent their fury, occasional masses of rain-charged clouds are brought to us from the west and northwest. These may be expected about the first of June, and they are the beginnings of the welcome and eagerly looked-for early or light monsoon.

After these first rains, which have been joyously received by the thirsty earth, by man and by beast, there comes a lull again of a few months, with only an occasional shower. There has been rain sufficient to wake up the earth which had lain dead with drought and heat for the last five months. The grass shoots up as if by magic, the farmers begin to

cultivate their fields, the birds sing more cheerily, and all that has life seems happier and awakes to new hope.

In October or November comes the later or heavy monsoon. Oh, how it rains! The water comes down in torrents, filling wells, tanks, rivers, and flooding even the fields and roads. For awhile the whole country seems a swampy lowland; but gradually the rains cease, the waters abate to their proper places, vegetation bursts forth with new vigor, the heat of the sun is less fierce in daytime, the evenings and mornings are pleasant, and at night a woolen blanket is required to keep you comfortably warm. This is the cool season, so highly prized by the Europeans, but greatly dreaded by the natives, who call it "fearfully cold."

The *Bungalows* or houses for Europeans are built with reference to the climate. They are generally only one story high and have

the roof or a part of it terraced. This is a pleasant place to sit in the evening after sunset. The walls are built of brick in lime, and are very thick, so as to prevent the heat from striking through. Both on the outside and inside they are plastered and whitewashed. The floors are made of earth with a hard polished surface of lime mortar. Frequently, the whole house is surrounded by a wide covered verandah which keeps the glare of the sun out of the inner portions. The rooms are generally large and airy, but have a barn-like appearance to one used to small closed-up houses. Glass windows are seldom seen. They are not necessary, Venitian blinds are quite sufficient. Stoves or fire-places to heat our dwellings are another thing quite unheard of in this part of India. Many natives have never even heard of such a thing as a stove.

What we have said in regard to heat and

the structure of houses applies especially to the plains. On the hills and in northern India, as one approaches the Himalayas, the climate is cool and refreshing. Government officials and others who require it for health, or can afford it for comfort, therefore spend the hot season on the "Hills," either of the Ghats in southern or of the Himalayas in northern India.









A NATIVE CHRISTIAN TEACHER AND HIS WIFE.



## SIXTH TALK.

ABOUT THE DRESS OF THE PEOPLE, THEIR  
HOUSES, VILLAGES, AND OTHER OBJECTS OF  
SPECIAL INTEREST.

PROBABLY the first thing to attract the attention of a new-comer is the peculiar dress of the people. This is very simple and has none of the numerous seams and piecework of our dress. In fact their dress is taken from the weaver's loom and put on the body without ever passing through the hands of a tailor or seamstress. The only exception to this is the jacket of the women, which requires a little sewing. Otherwise there is not a stitch of the needle, not a pin nor hook nor button about the dress of either a man or a woman.

The dress of the women consists of a very tight, short-sleeved jacket, extending half-way to the waist, and a piece of goods a yard and a quarter wide and seven or eight yards long. This is gracefully wound around the body in such a way as to present a very neat appearance; and although there is not even a string to tie it, it remains well in its place. Without having been carefully shown the process, a person unaccustomed to the dress of these people could not possibly "tie on a cloth." All material for clothing is called by the general term "cloth" in this country. Women seldom wear anything on their heads except jewels. If a covering is needed, the end of the cloth which is worn around the body is thrown over the head.

The dress of the men is much the same as that of the women. They have, however, two cloths, one of which is worn around the loins and the other is thrown over the shoulders.

They wear also a head-dress called the *turban*. It consists of a piece of cloth about seven yards long, ingeniously folded so as to fit around the head. Being in many folds it protects the head from the rays of the sun. It is of a graceful appearance if properly folded, and is much more comely than a high silk hat.

We could suggest but little improvement, if any, in the dress of these people. It is simple, generally graceful, and well suited to the climate. In one thing especially they are wiser than we are. Among them fashions never change. Their dress now is the same style as it was two thousand years ago!

Since the coming of so many Europeans to India, some of the young men have adopted in part our style of dress, but it is doubtful whether it can be considered an improvement. Possibly a light muslin coat instead of the upper cloth of the men, is found equally as cool

and more convenient. This is the change which they have most extensively made. Pantaloon and our style of shoes are very rarely seen on natives, and our hats never.

Next to their dress, their houses and villages would attract our attention. As a rule, they live in poor, mean houses. Even a rich native, who could afford to build a large comfortable house, is quite content to live in a low, dark, mud hut, with one door and no windows. In this respect there is a great difference between these people and Europeans. The Hindu villages are, therefore, not at all interesting, and they are so much alike that when you have seen one you have seen all. They are simply rows of brown mud walls, covered, some places with straw, and others with tiles. If a plain brick building a story and a half high should chance to break the monotony, it would be considered very grand and imposing. Heathen temples here and there rise above the

ordinary houses of the villagers, and assure us that the Hindus like the old Athenians are a religious people. The more thrifty villagers whitewash the walls of their houses, and a few even make an effort at beautifying them by painting alternate stripes of white with lime, and red with earth.

A Hindu village looks much better at a distance than near. It is generally surrounded and dotted with trees which give it a cool and shady appearance, but as you approach it, the bare mud walls of the little huts, and the filth of the narrow streets, give it such an appearance and stench as to make you glad to get away from it again and view it from a distance.

A peculiarity of these people is that they all live in villages. No isolated houses are seen anywhere. Their reasons, they say, for not living otherwise than in villages, is that they are afraid of being robbed or killed if so far away from their neighbors at night.

The fenceless fields with their little watch-towers would also attract the attention of a stranger from America, where we are used to seeing the fields enclosed with fences. Here there are neither stones nor wood out of which to make fences. The fields are therefore not inclosed, unless with hedges. Each field, however, if it has crops on it, has a little watch-tower on which a person—generally a woman or a child—sits to guard the field against cattle, birds, wild beasts and thieves. The yards of native houses are surrounded by mud walls about six feet high, while the yards or *compounds* of the bungalows are generally surrounded by a cactus or aloe hedge.

Among the trees the Palms and the Cocoanuts, with their high, bushy, umbrella-like tops, and the Banyans, with their immense spreading and rooting branches, would be the first to attract attention.

Another thing to make the new-comer say



“what is it?” are occasional heaps of new earth along the road or in the fields, which look as if they had grown up out of the ground. These are the work of only a few days, and are thrown out by that greatest of all Indian pests called the *white ants*. Sometimes, too, these busy creatures cover the whole trunk of a tree with a coat of earth in a single night. They are in search of something to chew up, and like the people of this country they cannot eat comfortably unless they are hidden from sight. They therefore first cover themselves with a layer of earth and under this they work away with the greatest rapidity. Of them it may truly be said that their deeds are evil and they love darkness rather than light. It is, however, when they burrow their way up through the floor of the houses, eat the matting, and destroy the furniture, that their evil deeds become most manifest.

Among the birds, the crows are the most

noticeable. They are not at all shy, and are seen everywhere. They seem to congregate about the houses, but are by no means wanting in the fields. From morning to evening, and sometimes also during the night they keep up their cawing. Their noise is at first annoying but soon becomes as familiar as the tick of a clock, until by and by you notice it only by its absence. They are black as all crows ought to be, but have dark gray necks. They are harmless except that, like some ill-bred people, they become too familiar with you if you show them any attentions. If you feed them to-day, to-morrow they will not hesitate to come into the dining-room and help themselves to a breakfast. Their fault is that they make friendship too rapidly. It is not at all uncommon for them to seize and carry away the bread or fruit in a child's hand. Among the barn-yard animals is seen a creature so ugly, so awkward and stupid-looking, that it at

once attracts your attention. You are told that it is a buffalo, but you see at a glance that it is not the kind of buffaloes from which the long-haired robes come. Neither is this animal wild or ferocious. It is tame, grazes with the cows, sheep and goats, and is kept for its milk. Sometimes too, it is used as a beast of burden. From its long horns are made canes, whip-handles, paper knives, etc.



## SEVENTH TALK.

ABOUT THE VARIOUS CLASSES AND CASTES OF  
THE PEOPLE.

WE come now to speak of the people of India. These are chiefly Hindus and Mohammedans. There are about five times as many of the former as of the latter class. The Mohammedans came here many years ago as the conquerors of the Hindus, but at present they live together as equals. The English are now the rulers of both classes. In their dress, manners and style of living, the Hindus and the Mohammedans present but little difference. In color they are about the same, being generally a dark brown, although there is a great variety in the complexion of these people. Some are almost white, while

others are really black. A new-comer will scarcely be able to tell the Hindus and Mohammedans apart, but after he has been in the country a few years he can do so at a glance.

These two classes of people never intermarry, they do not eat together, nor have they anything in common as regards their religion. The Hindus are idolaters, and believe in many gods, while the Mohammedans hate idols, and believe in one God and Mohammed as his Prophet.

The language of the Mohammedans is called *Hindustanie*, though they can also to some extent speak the language of the Hindus among whom they live. This, that is, the language of the Hindus, varies in different sections of India. In southeastern India *Tamil* and *Telugu* are the prevailing languages; in Bengal, *Bengalese*; in Bombay, *Mahratta*; etc. In all, there are about twenty-five spoken languages in India, so that the Hindus are in

many respects like so many different nations. They agree, however, in this, that they all observe strict class or *caste* rules as a part of their religion. Even the Mohammedans, who had originally no caste whatever, have by long association with the Hindus become in a degree affected with caste notions.

Among the Hindus there were at the time when their later sacred books were written, four castes, as follows:

1st. The Brahmins, or priests, whose chief business was to teach the *vedas*.

2d. The Kshatryas, or warriors.

3d. The Vaishyas, or merchants, and farmers.

4th. The Sudras, or servants of the other three castes.

As we find the Hindus at present, however, the order is a little different. Brahmins and Sudras are plenty, but the other two classes are seldom seen; or we ought rather to say, such of the Kshatryas and Vaishyas as are still

found, are classed by outsiders with the Brahmins. Besides, out of necessity, the Brahmins have been obliged to engage in the employments of these two castes, especially as soldiers and merchants, while the Sudras have become the farmers of the country; and instead of the Sudras being now considered as of the lowest caste, they and the Brahmins are spoken of as the "caste people," while below them are the Pariahs or "non-caste people." In southern India the Pariahs are again subdivided into *Malas* and *Madigars*, who also cling to their particular caste rules and customs, as if they, too, had come out of the mouth of the great god, Brahma. They are the coolies or day laborers. They are employed as servants by Europeans, and engage in what are considered the meanest kinds of employment.

They are despised by the caste people and are not allowed to live in the same part of the town with them. Now and then one of them

is found who has acquired a little property, but generally they are very poor and dependent.

The farmers and mechanics, as a rule, are Sudras. They are the most useful as well as the most independent people in the land.

The Brahmins, according to their sacred teachings, are not allowed to do any manual labor. They have always been the teachers and beggars of the country. Begging is considered among them a very honorable business, but of late years it pays so poorly that the younger Brahmins are eagerly turning their attention to other modes of making a living and are even engaging in occupations which are directly forbidden by the Vedas. They have been the first to take hold of the educational advantages offered by the British government in India, and many of them can read, write and speak English well. Most of these and many others are employed as clerks and low-grade officials under the government.



Others are engaged as teachers in schools, or as clerks in banks, stores, post-offices, railway and telegraph offices. As a rule, they are neat and clean in appearance, and do their work with great care and patience.

Especially in the larger towns many Sudra and Mohammedan boys have also passed high examinations, and in a number of cases we have known them, and even Pariah boys, to carry away the prizes in competition with Brahmins.

We shall close this chapter by naming some of the prominent peculiarities of the Hindu character.

They are very patient. It is a most unusual thing to see a Hindu out of patience. If one comes to see you on business, he will sit outside the house and wait for hours until it is convenient for you to see him. You may then tell him to go home and come again to-morrow, that it does not suit you to see him to-

day. He will simply answer "your pleasure," go home and come again the next day, and even the third day, if you tell him to do so.

I have seen their patience tried under many circumstances, but can not recall a single instance of impatience or nervousness.

With this unusual patience comes also a lack of a proper appreciation of time. We never expect a native to be on time. If you tell him to come at three, you may expect him to come at four o'clock. If you want a congregation to assemble at eight you must tell them to come precisely at half-past seven. At first this is very annoying to a person who has been used to regularity and promptness, but he soon finds that the task of reforming them is too great, and so he learns to give the necessary "allowance," and things move on rather smoothly.

They have unbounded curiosity. They never tire of asking you all sorts of questions,

as to how much salary you get, what your father and grandfather's business was, whether you know as much as some other certain person, etc., etc. One rather impolite thing which I have often seen them do, is to look over your shoulder to see what you are reading or writing. Neither do they hesitate to pick up any written or printed paper near you to see its contents. The servants employed in the various European families are living telegraphs to make known throughout the community all that goes on in each family.

They have but little individuality. Especially is this true of the lower classes. They have been oppressed so long that they know scarcely anything except to be led or driven. They can not go forward of their own accord. Such a thing as a firm manly purpose is rarely found among them. They are utterly dependent on their superiors, and are ever ready to go according to "orders." They

cringe and fawn, but are never bold and frank, The two worst qualities in their character are ingratitude and deceit. Their motto seems to be "get, get, get, but never give." The most unpleasant part of it is, that what you do give them, they take as their right and not as a gift for which they ought to be thankful. There are, it is true, here and there, exceptions to this rule, but we speak of them as a class. The same holds true of deceiving. There are among them a few who will not deceive you, but such are very rare. As a rule you can not believe the word of a Hindu, if it is to his advantage to deceive you. This is a sad stain on their character, and one which it will take a long time to erase. The Christian religion is doing much to bring lying and deceit into disrepute, but these vices are so deeply rooted that a thorough reformation will require much time and sanctified labor.

Another quality which is prominent in the

Hindu character, and which deserves to be praised, is their kindness to dependent friends and relatives. The son feels it his duty to care for, not only his parents, but all the rest of the family who are not able to support themselves. It happens sometimes that one well-to-do person has to support, besides his parents, brothers and sisters, his brothers-in-law and sisters-in-law. It is done cheerfully and received as a matter of right. The system leads to some evil and unjust results when carried too far, but it shows a sort of kindness and family-devotion not found everywhere.



## EIGHTH TALK.

ABOUT RULES OF CASTE AND RELIGION.

WITH the Hindus, caste is a part of religion. Indeed, with them, caste is greater than morality or holiness; so that we might say, religion is a part of caste.

A Brahmin may be a liar, a thief, and a wicked man of the worst sort, yet he will be received and treated kindly by his family and caste friends; but if he should receive water from a low-caste man, and drink it, or eat food cooked by a Pariah or even by a European, he would instantly be forsaken by his friends, and his family would regard him as a defiled sinner.

Those who have not been among the Hindus, and have not actually seen their caste

prejudices, can scarcely imagine or believe the extent to which their foolishness is carried. Caste means to them a difference of *kind*. Hence a man of one caste can never become a member of another caste—either higher or lower. They explain it by saying, that as God created various kinds of animals, as horses, cows, dogs and sheep, so he created different castes of people, and one can no more change his caste into another, than a horse can be changed into a dog, or a bird into a fish. Even low-caste people and Sudras are quite willing to use this illustration.

Each caste has its laws, and if these are broken, disgrace follows. If the offender is not restored according to the prescribed forms, he sinks below all castes, and is considered dead by his friends and relatives. He becomes an outcast, and is regarded as utterly sinful before God.

As I write this, we are in the midst of a dis-

tressing famine, and the suffering among the poor people of all classes is very great. Yet rather than be defiled by eating food prepared by Pariahs, be it ever so clean, the most wretched Brahmin beggars would actually starve.

Yesterday there came a haggard old Brahmin woman to our door for help. For three days she had not eaten anything, although she could have gotten well-cooked food at the relief house. That food, however, had not been prepared by a Brahmin, and therefore she said, "How dare I eat it and be defiled? I must rather die."

This ungodly caste system grew up gradually, and is very old. More than two thousand years ago the rules were written by which caste is even now regulated. These are called the "Laws of Manu," and from them I shall now give a number of quotations by which you may see the wonderful pretensions



of the Brahmins, the strict rules by which caste is regulated, and also the manner in which it is bound up with religion.

#### EXTRACTS FROM THE LAWS OF MANU.

That the human race might be multiplied, Brahma (*i. e.*, God,) caused the Brahmin to proceed from his mouth; the Kshatrya from his arms; the Vaishya from his thigh, and the Sudra from his foot. Book I., 31.

From priority of birth, from superiority of origin (in being sprung from the mouth of the Creator), from possession of the Veda, and from a distinction in the reception of the sacrificial thread, the Brahmin is the lord of all the classes. Book I., 93.

A Brahmin, whether learned or unlearned, is a mighty divinity, just as fire is a mighty divinity, whether consecrated or unconsecrated. Book IX., 317.

From his birth alone, a Brahmin is regarded as a divinity, even by the gods. His teaching must be accepted by the rest of the world as an infallible authority. Book XI., 84.

Let not a king, although fallen into the greatest distress (through want of money) provoke Brahmins to anger (by taking tax from them) ; for they, if once enraged, could instantly destroy him with all his army and retinue. Book IX., 313.

He who merely assails a Brahmin, with intent to kill him, will continue in hell a hundred years, and he who actually strikes him, a thousand years. Book XI., 206.

As many particles of dust as the blood of a Brahmin absorbs from the soil, so many thousands of years must the shedder of that blood abide in hell. Book XI., 207.

A king must never kill a Brahmin, though he may be found guilty of all possible crimes. There is no greater injustice on earth than the killing of a Brahmin. Book VIII., 380.

Should a low-born man mention the name and caste with insulting expressions (as, "Holloa there, vile Brahmin !") a red-hot iron spike, ten fingers long, is to be thrust into his mouth. Book VIII., 271.

Killing a Brahmin, drinking intoxicating liquors, and stealing gold from Brahmins, are sins of the first grade. Book IX., 54.

We wish to call special attention to the second offence named, as a sin of the first grade—"drinking intoxicating liquors." It shows us that thousands of years ago the Hindus saw the evil effects of this practice, and tried to abstain from it. It is yet considered a sin both by the high caste Hindus and the Mohammedans, to drink intoxicating liquors, and but very few of them do so. Let us hope and pray that they may firmly hold on to this good old rule of their forefathers.

Falsely claiming to be of a high caste, falsely accusing a teacher, giving false testimony, eating impure food, stealing, etc., are crimes of the second degree. Book XI., 59.

Killing a cow, usury, selling a wife or child, cutting down green trees for fuel, reading infidel books, indulging in music and dancing, atheism, etc., are crimes of the third degree. Book XI., 60.

This is certainly a mixing up of things which seems very strange to us. It shows that their law-makers had different ideas of

sin and holiness from ours, else they could not have considered the cutting down of a green tree for firewood, and the practice of music, crimes as bad as atheism and the selling of a wife or child.

The severity of the punishment of these crimes varies according to the caste of the offender. The Brahmins are punished but lightly, and the low-caste people very severely. Among other things which are prohibited as indicating caste distinction, are such as these :

A high-caste person must not enter the house of a low-caste man, neither must a low-caste man be permitted to come into or near the house of a high-caste man.

A Brahmin must not drink water which has been drawn by a Pariah, nor must he drink water out of a vessel which has been handled or even touched by a Pariah.

Neither the shadow, nor the breath of a Pariah, must be allowed to touch a Brahmin.

A Brahmin must not let a low-caste person even see his food as he is cooking or eating it.

A Brahmin must not touch any leather except that of the tiger or antelope. (This law is frequently broken.)

A Brahmin ought to eat his food from leaves, but not from a plate of earth or porcelain. He must not eat meat, eggs, nor any animal food whatever.

Brahmins must not allow themselves to be touched by dogs. If a Brahmin happens to tread on a bone, on a broken pot, or on a thrown-away leaf, from which some one has eaten, he must bathe his body as soon as possible.

Many of these rules and restrictions are nothing more than ridiculous in our eyes, and it can matter but little whether the Brahmins observe them or not so far as holiness is concerned.

There are others, however, which lead to sinful results.

Caste encourages selfishness, pride, heartlessness, and disregard for the welfare of others. It is the spirit that says "stand by thyself, for I am holier than thou." It is opposed to the

spirit of Christ, and must soon give way to the influence of His holy religion. The fight, however, is fierce, and you may imagine with what utter horror the birth-proud Brahmins must regard the Christian religion which teaches that in the sight of God all men are equal, and that the soul of a Pariah is as precious as that of a Brahmin.

A converted high-caste man, who is now an earnest minister\* of Christ in the city of Madras, recently said in an address before a Missionary Conference: "Caste is an unjust and cruel tyranny of one class over the rest, and it can no more agree with Christianity than fire with water, or light with darkness. The two are entirely opposed to each other. For instance, caste is opposed to the scriptural account of the origin of the human race, and of universal human depravity. It is opposed to the Scriptural command to *'call no man com-*

\* Rev. P. Rajahgopal.

*mon or unclean.*' It is opposed to the Scriptural view of God's relation to man, to the Fatherhood of God, and the Brotherhood of man. In Christ Jesus there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but all are one in Him. The spirit which caste inspires is essentially heathenish, and inimical to all the more expansive, higher and nobler aspirations of the soul, and at once quenches tenderness, benevolence and sympathy, which are the necessary fruits of Christianity. A consistent caste-man will be far more kind to a vulture, a cow, or even a snake, than to a Pariah who may perchance be dying of cruel wounds and burning thirst; for the least approach to him is contamination. Caste promotes class interests by arbitrary and unnatural divisions; it calls one pure and brands another with pollution; it deifies one and enslaves the rest. On the other hand Christianity is a great leveler. It unites all mankind

without destroying wholesome distinctions, such as king and subject, master and servant, rich and poor, and so on. It brings all into one family, binding them with the golden cords of love. Thus in whatever aspect we look at the two systems, they are diametrically opposed to each other—the one being the very essence of evil and disseverance, and the other of benevolence and unity.”





## NINTH TALK.

ABOUT THE GODS AND IDOL WORSHIP OF THE  
HINDUS.

THE Apostle Paul in his letter to the Romans says that the "Invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they (that is, those who had not the Bible) are without excuse; because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."

"Professing themselves to be wise they became fools:

"And changed the glory of the incorruptible

God into an image made like to corruptible man and to birds and to fore-footed beasts, and creeping things, who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

Of this the Hindus are a clear example. At the time when their *Vedas* or first sacred books were written—about three thousand years ago—there was little or no idolatry among them. But gradually they changed the glory of God into images of men, beasts, birds and creeping things, until now they are a nation of idol worshipers, and the images of their gods are set up in their temples, found along the rivers, on the mountains and by the roadsides; are sold in the market-places and sacredly honored in their houses. They are of all colors, shapes and sizes. Some are valuable, being made of gold, silver and precious stones. Others are coarse and rude, being nothing more than a rough sandstone with a few

niches cut to answer for the features of the face of a man, or beast.

Some of their gods are said to be part man and part beast; as for example, their god *Ganesa* has the head of an elephant on the body of a man, seated on a mouse.

Others are said to ride through the air on oxen, buffaloes, lions, sheep, goats, peacocks, geese and serpents. Some have dozens or even hundreds of eyes, hands or heads. They hold all sorts of weapons, as thunderbolts, javelins, clubs, spears, bows, shells and shields.

Each god has his own particular duties to perform, and is to be worshiped only on particular occasions and for special favors. Thus there are gods of success and gods of misfortune; gods of wisdom and of folly, gods of war and of peace, gods of pleasure and of cruelty, etc.

In all there are said to be three hundred and thirty millions of gods!

Among them all, sad to say, there is not one whose character is a proper pattern for a person to imitate. They murder, lie, steal, cheat, deceive, fight, quarrel, curse, and then invent all sorts of intrigues to cover up their wickedness. It is said that people gradually become like the god they worship. We may see the truth of this in the Hindu character, especially so far as quarrelling and deceiving are concerned.

The three great or chief gods are Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer. Brahma is seldom worshiped, and Siva only through fear. Vishnu is the god supposed to be most friendly to man; and for the purpose of protecting, preserving and defending the human race, he is said to have appeared on the earth at nine different times in the forms of living beings. These are called the nine incarnations of Vishnu. The first time he appeared in the form of a *fish* to

save a few persons from a great flood which covered the whole earth. This story somewhat resembles the Bible account of Noah and the deluge.

The second time, Vishnu is said to have appeared in the form of a *tortoise*, for the purpose of recovering some valuable articles which had been lost in the deluge.

The third time, he came in the form of a *boar*, to deliver the world from the power of a demon who had seized it, and carried it down into the sea. Vishnu, in this form, dived down into the sea, and, after a fight which lasted a thousand years, killed the demon, and rescued the world.

The fourth time, he came in the form of a *man-lion*, that is, half man and half lion. This time, also, the object of his coming was to deliver the world from the power of a demon.

The fifth time, he came as a *dwarf*, to de-

liver the three worlds, heaven, earth, and hell, from the power of a demon. Presenting himself in this shape before the demon, he asked to have as much land as he could step over in three paces. When this was granted, he strided in two steps, over heaven and earth, but out of compassion, left the lower world to the demon.

The sixth time, he came in the form of a *man with an axe*, to destroy the second or warrior caste of people who had been oppressing the Brahmins.

The seventh time, he came in the form of *Rama*, a great and good man, to destroy Ravana, his enemy.

The eighth time, he came as *Krishna*, in the form of a man, to destroy a tyrant, and to deliver the world from evil. Rama and Krishna are now among the most common objects of worship.

The ninth and last time, he came in the

body of the saint, Buddha, who was the founder of the religion called Buddhism.

He is to appear once more, they say, for the destruction of the wicked, and the restoration of righteousness upon the earth.

Some of the forms of their idols are derived from these various incarnations of Vishnu. Other forms are derived from animals which are said to have assisted the gods in performing great deeds, or which defended them in time of danger.

These strange stories about the gods seem very silly to us, but they are firmly believed by millions of these poor people. How this fact ought to urge us on to greater effort in making known to them the pure and simple religion of Jesus Christ!

In their own way, the Hindus must be considered a religious people. They show a constant fear of their gods, and seldom fail to make offerings and sacrifices to them; but the

higher religion of love they have not yet learned. They have no Sabbath, but many festival days on which they lay aside their work, fast, and pay special reverence to the gods. On such occasions, it is common for them in each town to bring the great idol out of the temple, and, having put it on the car which belongs to the temple, and is used only for this purpose, a number of persons pull the car along the street, while a procession of men, women, and children, follow it, yelling and screaming with all their might. A band of native musicians generally accompanies the procession, and adds to the noise and confusion.

The worship of the Hindus is chiefly a system of outward ceremonies. It consists of particular postures, bathings at appointed times, marks on the body, mumblings of the names of gods, and the repeating of texts of the Vedas, of which they do not know the



meaning. Like the ancient Pharisees, the first great lesson for them to learn is, that God must be worshiped in *spirit* and in *truth*.

In regard to the worship of idols, there is much difference between the higher and the lower classes; those who have been educated, say, "we do not worship the idol, but we use it to remind us of God, and to help us to keep our thoughts fixed on Him while we pray."

Others think that by the consecration of the idol, which is done by the Brahmin priests, some charm or mystic power has been given to it, and that in some way God is specially connected with it.

The great mass of the people, however, think of the idol as their god, and call it so. They give it food, keep a lamp burning near it, and employ a man to carry water and bathe it. Sometimes they scourge it for not having granted their requests, and in some cases the Brahmin priests have been known to load the

idol down with chains, saying the god was in debt, and could not be released unless the people gave a certain sum of money.

They all attach great sanctity to the consecrated idols in their temples and houses, and never let us see them if they can help it. The law of the land, even, prevents Europeans from going inside a Hindu temple, unless by permission.

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them nor serve them.” It is this commandment, together with the other teachings of the Holy Bible, that makes the difference between the Hindus and us.

Our Anglo-Saxon forefathers, before they had the Bible, worshiped the images of Thor, Woden, and other gods, and it is *only the Bible* that makes us better or different.

In so much, then, as my readers prefer their present knowledge and condition to that of their heathen forefathers, or of the Hindus, in so much let them exert themselves to send the Gospel to these people, and to other nations who have it not.





## TENTH TALK.

ABOUT CUSTOMS, FASHIONS, ORNAMENTS, ETC.

**A**MONG the Hindus, custom is as binding as law. They think that as their fathers and grandfathers lived, they ought to live. In their sacred books, they are strictly commanded to follow the customs of their forefathers. To do otherwise is considered, not only a disgrace, but a sin. They do not inquire so carefully as to whether a thing is *right* or *true*, as to whether it is the *custom*. Even if you show them an improved way of performing work, they are slow to adopt it, simply because it is not the custom. This expression, "it is not our custom," meets us continually to check any improvements which we may wish to teach them. If we ask them to

send their girls to school and have them educated, they say, "it is not our custom." If we tell them that it would be better for husbands to treat their wives as equals, and respect them as social companions, they say, "it is not our custom." If we ask even a Mohammedan to come and take a social cup of tea with us, he answers, "it is not our custom," while a Hindu would shrink in horror from the very thought of such a defilement. Thus custom holds them bound by its iron chains, and checks every effort at improvement.

Many of their customs, however, are not objectionable, though they may seem very strange to us.

We shall describe a few of them :

*Salutations.* These people never shake hands with each other. They know nothing of this custom, except as they have seen it among Europeans. The mode of saluting each other is to put the palms of their hands

together, and raise them up to or towards the forehead, and if it is a Brahmin they are saluting, they say, in their own language, a word which means, "Hail, respected lord."

In saluting Europeans and Mohammedans, they raise the right hand to the forehead, and say, "salaam," which means *peace, safety*. This word and form the Mohammedans introduced. When low-caste people salute Europeans or natives of high standing, they frequently bow down to the ground, or even throw themselves flat on their faces. Beggars and others, asking great favors, do this also. The most respectful way of expressing gratitude, or of saluting a great personage, is to touch the ground with eight parts of the body, namely, the head, the two arms, the breast, the two knees, and the two feet. This is called in their language the "eight-limbed" prostration.

There are other forms of ceremony which

belong to respectful salutation. Thus, for example, if a Hindu should make ever so profound a bow, but not remove his shoes first, it would be considered very impolite. The same might be said if he should appear before you without his turban or hat on.

A Hindu never enters your house, except barefooted and with his head covered. This custom is so well known, that no European would admit a native with shoes on, for he would consider it an insult. How great the difference! What would you think of your friends coming to call on you with their feet bare, while at the same time they failed to take off their hats on entering your parlor?

In coming to pay you a social call, these people generally bring you an orange, a lime, or a piece of sweetmeat. This is considered a token of friendship.

*Sitting.* In regard to sitting, these people have peculiar customs. Only the higher

classes ever sit on chairs. When a Brahmin or an educated Sudra comes to see you, it is proper to offer him a chair to sit upon; but if there are several attendants with him, as is generally the case, it would not be proper to offer chairs to them also. They must either stand outside the house, or sit on the floor. To offer chairs to them all alike, would be to treat the master and the servants with the same degree of respect, and the master would consider it very disrespectful. The servants, however, do not in the least feel slighted by being treated in this manner. In fact, you could not get them to sit on chairs if you should try ever so hard. They would say, "it is not our custom," and would consider it a foolish and improper thing for them to do. A man may have been a horse-keeper all his life, and yet never have been on a horse. He may have to lead a horse without a rider, twenty or thirty miles a day, but such an idea



as that of mounting the horse and riding it himself, never once enters his head.

It would amuse our active mechanics at home to see how the carpenters and blacksmiths in this country go about their work. Carpenters have no work-benches, and blacksmiths have their anvils, not on a block, but partly buried in the ground; and all of them *sit down* to do most of their work. They use their feet to assist them in holding tools, pieces of wood, iron, etc. Their tools are generally clumsy, and the workmen can do but little work in a day. For sawing a piece of wood, two men are required, one sitting on each side, and pulling at the saw as if it were a large "log-saw," though it is really only a "hand-saw" with handles at each end.

The merchants or storekeepers sit in open rooms along the streets of the town, and their wares are in baskets or boxes right around them. There they sit in "tailor-fashion" from

morning to night, serving their customers without once getting up on their feet. What would merchants in the United States think of such clerks?

As you will infer from all this, sitting is the favorite position of these people, and when a native woman wishes to tell you what an easy comfortable life she has, she says, "I have nice eating, and only 'sitting down' all day."

*Ornaments.* The Hindus are fond of show. The women, if they can afford it, wear much jewelry and brilliant cloths. Their ornaments are made of gold, silver, precious stones, glass, etc., but rich people seldom wear anything except real and valuable jewels. You may see women whose heads are well-nigh covered with gold plates, chains, and rings. They wear chains, not only around the neck, but over the head and across the face, in all sorts of indescribable ways. Frequently, also, gold coins, such as English sovereigns and

French Napoleons, are worn around the neck. We have seen children wearing as many as twenty-five or thirty such coins as jewelry. Some rich men wear as high as one hundred sovereigns on a string around their neck.

Women also beautify themselves, as they think, by painting black semi-circles under their eyes. This is supposed to make the eyes look larger and more beautiful. They also color their finger-nails red, and smear a preparation of saffron over their face, arms, and feet, which gives them a yellow but very unclean appearance.

For putting up the hair, there seems to be but one fashionable way among the women. Probably the fashion followed by the majority, however, is not to put it up at all. But if combed, it is parted in the middle, drawn smoothly to the back of the head, gathered to one side, and tucked over a bunch of false hair so as to make the ball larger. No pins,

combs or strings are used to keep it in its place, yet it seems to keep together very well. The men and boys shave their heads, except a circular tuft on the top, which is allowed to grow long, and is knotted up and tucked under the turban. This tuft is called the "juttu," and as there are idolatrous notions connected with it, the Christians, in most missions, are recommended not to wear it.





A NATIVE HOUSE--WOMAN POUNDING RICE, ETC.



## ELEVENTH TALK.

### ABOUT THE HOME-LIFE OF THE HINDUS.

IN this part of India, there is no word among the natives corresponding to our word *home*. "He is in the house," "come to my house," "our house-people," etc., are common expressions; but there is no sweet separate word for home. Why should they have a name for that which does not exist?

We are sorry to say that among these people there is very little true home-life.

In the first place, their houses are but dingy, inconvenient huts, with neither sufficient light for cheerfulness, nor air for healthfulness. As you enter them, you are struck with the utter blankness and dreariness of the place, which is more befitting a stall for cattle than a house

for human beings. You look in vain for tables, chairs, sofas, books, newspapers or vases with flowers. None of these things meet your eye. In one corner of the room may be seen hanging from a beam, or piled up in a heap, a number of black earthen pots used for cooking purposes, while in another corner is probably a rude loom or some other implement, indicating by what means the family gets a livelihood.

Among the higher classes, the houses are larger, more airy, and have a somewhat more cheerful appearance, but among none of them do we find those attractions which make our homes the dearest place on earth.

The greatest blank, however, is not in the house furniture, but in the heart and mind furniture of these people. This is true especially of the women of their households, and, no doubt, here lies the great reason why their *houses* are not changed into *homes*.



The Christian religion all over the world is the great home-maker, and so long as these people refuse to educate their women, and to regard them as companions in accordance with the spirit of the Gospel, so long must they live in houses which are not homes.

In regard to the treatment of women, there is much difference among the various classes. The Mohammedans and the Brahmins, as a rule, keep their wives and grown daughters shut up in their houses, where they are not seen except by intimate friends and relatives. They never bring them along when they come to see you; they never walk out with them, nor bring them to public meetings. In passing their houses, you may sometimes see the women peeping out at the doors or over the fence of the yard, but if they see that you notice them, they at once disappear like shy rabbits. The only employment of these housed-up women, is to keep the house clean, and to

prepare the meals for the family. Very few of them can sew, none can read and write, or even talk intelligently about anything except the simplest household affairs.

Although the husband may be well educated, both in English and in his native language, and may even have had a college training, and carry an "A. B.," or an "A. M.," after his name, this is the kind of a wife he must expect to live with. What a helpmeet!

Until they take more interest in female education, the home-life of even the higher classes can be but little improved. Among the lower classes, things are different, but no better. The low-caste women are compelled to work hard from morning to night. They do all sorts of heavy work on the roads and in the fields, such as we think only strong men or beasts of burden ought to do. If they are at home, they must pound the rice, carry the water, and prepare the meals. Their life is a

hard one, and their minds are dark and degraded.

One of the first good effects of a Christian training is seen in the improved homes of our school girls, after they leave us and go out to live among the village people again. Their houses are cleaner and better furnished, their children are neater and better behaved, and a spirit of love and unselfishness seems to pervade the family, such as is not seen among their neighbors.

What a pleasant thought that some day this great land, now so destitute of home attractions, may become a land of Christian homes and sanctified home-life.

The domestic customs of the Hindus are much simpler than ours, and in every way different. In eating, they use neither spoons, knives nor forks. Their common meal is "rice and curry." Curry is a dish scarcely known in America. It is made by boiling meat or

vegetables with the juice of the cocoanut, and adding ghee (melted butter), pepper, salt, onions, and various other articles, to give it a "hot" or pungent taste. The rice is boiled in water, and the curry is mixed with it just before eating. Here everybody—both European and native—eats rice and curry; but with the natives, it is the one great and only dish from day to day, and from generation to generation. After both the rice and the curry have been separately prepared, the wife brings them in, puts the rice on the plate (generally made of leaves, and to be used only once), and then pours a little of the curry over it. The husband mixes it with his fingers, presses it into little lumps, and chucks it into his mouth. After the male members of the family have eaten, the women eat what is left.

In drinking water, the same rule of not touching the lips is observed.

The water is poured into the mouth from a

cup held above it, or it is poured through the hand. The reason for this observance is, that they consider the saliva very filthy, and ought not therefore to come into contact with anything by which or through which food is conveyed to the mouth.

The higher castes observe a number of religious ceremonies in connection with their meals. Some of them are as follows: After washing his hands and feet, and sipping water without swallowing it, the man sits down before his plate. The plate must be placed on a clean spot of ground, which has been wiped or smoothed in a quadrangular form, if he be a Brahmin; but in the shape of a crescent, if he be a Sudra. When the food is first brought in, he is required to bow to it, raising both hands in the form of humble salutation to his forehead, and add, "May this be always ours." When he has seated himself, he should lift the plate with his left hand, and

bless the food, saying, "Thou art invigorating." He sets it down, naming the three worlds, and says, "May heaven give thee—the earth accepts thee." Then he offers a few lumps to *Yama*, the god of the lower world, moves his hand around the plate, sips and swallows water, makes five offerings to breath or life by five distinct names, wets his eyes with water, and begins to eat. The meal is taken in silence, and when he has finished, he again sips water, and says, "Ambrosial fluid, thou art the couch of Vishnu and of food."

Among different castes and sects, the forms vary somewhat, but this will give the reader a general idea of the ceremony.



## TWELFTH TALK.

### ABOUT CHILD-LIFE IN INDIA.

WHEN a child is born in India, and it is a boy, there is great rejoicing; but if it is a girl, there is sorrow, and the little stranger is not welcome. "A boy," they say, "can support us when we are old, but what is a girl good for except to make us expense when she gets married?"

A few days ago a poor woman came to our house to beg food. She had five children with her. Two of them, a boy and a girl, were twins, and only a few months old. The little things were nearly starved, for the woman had come from the famine district, and had not had any food for several days. When we gave her milk for the children, we noticed

that she gave the boy three or four spoonfuls, while she gave the girl only one. When asked why she did that, she replied, "Oh, if the girl dies, I can take care of the boy." But whether the babies be boys or girls, there are no soft pillows for them to lie on, no little cradle-beds for them to be rocked to sleep in, no snow-white dresses and dainty little socks for them to put on. An old piece of cloth for a wrapping, and a cot with hard ropes and no mattress, must generally take the place of these.

Instead of getting a warm water bath, the baby is rubbed with oil from head to foot every day. If it happens to get sick, it does not receive that gentle treatment and watchful care which mothers in Christian lands give their little ones. The loud voices of the parents and older children are not lowered because the baby is sick. On the contrary, the little one is now felt to be a burden, even



by the mother; and very often she does not want to touch it, or have anything to do with it, simply because it is not well.

In the cool season, when the parents are shivering with cold, and are wrapping themselves up in their cloths, the poor children have scarcely anything on to protect them from the cold. The parents say, "Oh, the children do not feel the cold." But their shivering little forms and troublesome coughs tell a different story.

Many of the children have not enough to eat, most of the time, and, as a result, they are very small for their age, and are not as full of joyous life as healthy boys and girls ought to be. To earn food for the family, they are also put to work very early; and thus, between hunger and work, their young life has not much chance to be a free and happy one. Besides this, they have none of those pleasant home attractions, with which the readers of this

book are so familiar—no bright and cheery rooms in which to gather around their parents, no picture-books and illustrated newspapers to teach and amuse them, and above all, not that tender care of father, mother and friends, which makes home so dear.

But what is far worse for the children than even this, we are told by the natives themselves that it is a common thing for parents to teach their children to lie, deceive, and to say all sorts of bad words, so that in quarreling with their playmates they may be able to get the advantage of them.

How thankful you ought to be for the Holy Bible, which teaches better things, and which is the cause of all the blessings which you enjoy above the children of India!

As for learning habits of neatness and cleanliness, which are said to be "next to godliness," it is quite out of the question. Even the parents among the lower castes in the vil-

lages do not comb their hair for weeks at a time. When asked why they do not do so, they answer, "it is not our custom." When our native Christians comb their hair, and try to be more neat in their habits, their neighbors taunt them and say, "Now you are going to become a great lady, are you, and do like those European ladies?" If this is the way the parents do, what can we expect of the children, or where are they to learn habits of order and cleanliness?

The children of the higher classes are better cared for, and are also neater in their appearance.

You must not suppose, however, that these children are in no way like children in America. Though their surroundings are very different, yet if they have sufficient food, they are joyous and playful.\* They are not as full of life, noise and fun as American boys

and girls, but this may partly be explained by their living in a warmer climate, and belonging to a different race.

Of the games which we find among them, many are precisely the same as those played by you. The little children may be seen building "mud-houses" after a rain, and the older boys play marbles along the roadside, and the various games of ball in the fields and other open places. "Pussy wants a corner," under the name of the game of "Four Pillars," is also a favorite among them. "Hide-and-seek" is played, but with this difference, that one player, called the "mother," is required to watch the blindfolded one, so as to keep him from watching the others while they hide. This is not a good sign, for it shows that they do not trust one another. "Luggins," "Odd and even," and other simple games, are also played, especially by the little girls.

We give a description of four games which we think will be new to most of our readers :

1. " Rattle on the foot." This is frequently played by a woman and a number of little girls. The girls sit in a row, and stretch out their feet. Then the woman begins to say a number of words, and beginning anywhere among the girls, touches the feet along the line, saying a word of the sentence for each foot. The foot touched when the last word is said must be drawn back, and the words are repeated on the remaining ones. The girl whose foot remains out last is said to win the game.

The translation of the words which they say is this :

"With a rattle on the foot, and an anklet on the hand,  
At the star before the dawn, you walk upon the sand,  
And with beauty, but no sound, you take away your  
foot."

2. "Foot-Quoits." A figure like the one

14		
13		
12	11	10
7	8	9
6	5	4
1	2	3

here given, but about ten feet square, is drawn in some open place in the sand. The place contains fourteen rooms, the last one of which is called the home or winning room. A little circular iron plate is needed. This the first player lays on his foot, and standing outside of the figure, throws it into the first room. Then he tosses it with his toes into the second room, and from this into the third, and so on, until he has it in the fourteenth or winning room. If in tossing it, he fails at any time to get it clear over the boundary line, he is "out," and must wait for his next turn.

We may say here, that these people are very expert with their toes, and frequently use their feet to pick up a cloth, pencil, or other small article.

3. "Cowries." Cowries are shells used by

			×			
	×				×	
			Home			
×			×			×
11	12					
	<sup>9</sup>				<sup>5</sup>	
10	×	8	7	6	×	4
			×	1	2	3

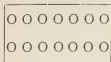
very poor people as money. From thirty to fifty of them are equal in value to one cent. The game named after them is played as follows: A

figure like the one given here, but much larger, is drawn on the ground. Then a player sits on each side, and has five cowries and six tamarind seeds. Little stones or buttons may be used instead of tamarind seeds. The first player then lays a seed on the square on his side marked "×." Then he throws the cowries down on the ground. If they all fall with the open side down, he moves his seed out along the first line of squares, then passes into the second, according to the order of the figures in the diagram, until he has moved twelve squares. If one cowry only falls with the

open side up, he moves only ten places; and if two or more fall with the open side up, he counts only one for each one that falls with the open side down. If the count is less than four, he is not allowed to throw again until the others have had a turn. The object is to get all of the tamarind seeds or stones which each player has into the central square or "home."

If two seeds meet on a square marked "X" the seed that was there first is thrown off, and must start again as if it had not been on before. The player that gets all his seeds into the "home" first is best, the one that gets all in next is second best, and so on.

4. "Vamana Guntula." This game, for



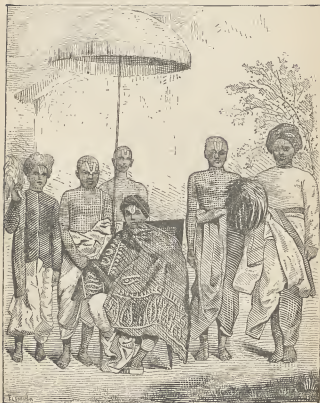
which we have no English name, is frequently played by men and women who have nothing to do, as well as by children. A piece of plank about a foot long is taken, and on each side are made seven little pits about an



inch in diameter. Into each pit eight little seeds or pebbles are put. Then one of the two players takes up all the seeds out of one of the pits on his side, and beginning there drops these seeds one by one into the holes around the board. When the first eight are dropped, he takes up all the seeds in the pit next to the one into which he dropped the last one, and drops these in the same manner until he comes to an empty pit for which he has no seed in his hand, where the next player begins. If however, in coming to an empty pit he still has seeds in his hand, he drops one into it, and takes up all the seeds in the following pit as his own, and proceeds as before. If, also four seeds happen to come into a pit which had once been empty, these are taken up by the player on whose side this hole is. After all the seeds are taken up, the player who has most has the game.







A VISHNU PRIEST AND ATTENDANTS.



## THIRTEENTH TALK.

ABOUT MARRIAGES, FUNERALS, AND OTHER RELIGIOUS CEREMONIES OF THE HINDUS.

**A**MONG the Hindus, marriage is the greatest of all social events. To make a brilliant show then is their great desire, and to do this, many of them involve themselves in debts which it requires all the rest of their lives to pay. Though it is the parents who make the debts, the children come in for their share of the trouble which follows. They all confess that it is a useless and foolish practice, but none of them have the courage to come forward and break it. They say, it is our custom, and if we do not follow it, our neighbors and friends will laugh and sneer at us.

Child-marriage is the rule among the Hindus—that is, parents give their girls away to be married when they are only from five to ten years old. The boys are generally a few years older, or the husband may be even a full-grown man.

After the marriage, the girl is taken to her home again and kept there until she is twelve or thirteen years old. Then a second marriage ceremony is performed, after which she joins her husband.

The first wedding is the principal one, and if the husband should die after it has taken place, the girl would be considered a widow, although she may be only seven or eight years old. All her jewels will be taken away from her, she will be allowed to eat only one meal a day, she is never to marry again, and must not be allowed to engage in any amusements. Widows are treated very badly in India, and it is an unjust consequence of the

system of child-marriage that a young girl who has not had anything to do with her marriage, should be liable to become a widow before she is even ten years of age, and then have the joy and sunshine taken from the rest of her life. There are also other objections to this custom which the intelligent Hindus are beginning to see, and some of them are trying to get a law passed to break it up.

There is a special law for the native Christians, and none of their girls are allowed to be married before they are thirteen years old. The marriage ceremony of the Hindus lasts five days, and is very curious. It differs somewhat among the various classes, but the order as given below is generally observed by the higher castes in this part of India.

Among the Hindus there are seven religious ceremonies, besides funerals, which must be strictly observed, of which marriage is the last one. As these are all somewhat con-

nected and dependent upon one another, we give the seven in their order.

For the account of these, as also for the funeral ceremony, we are indebted to our young friend, Bh. Paridasi Somayazalu Garu, an intelligent Brahmin of Guntoor.

1st. The first ceremony is that of receiving the child into his caste. It is performed either on the day of its birth, or on the eleventh day after. It consists of touching the child with the hand, and making an offering of bran and mustard-seed to the god of fire.

2d. The second ceremony is that of giving the child a name. A child is named in three ways: 1. By the star under which it is born; 2. By the month in which it is born; 3. By a local name by which the child is usually called. This ceremony is to take place on the eleventh day.

3d. The third ceremony is performed the day on which the child begins to eat solid food.



4th. The fourth ceremony is that of *tonsure*, or shaving the head. It takes place in the third year, and is performed as follows: The Brahmin priest touches the head of the child with Cusa grass on five sides, that is, on each side, back, front, and on top, after which an offering is made to fire, and the child's head is shaved, except a tuft of hair on the back of it.

5th. The fifth ceremony is that of putting on the sacred thread. It is performed in the eighth year, and by it the boy becomes a "twice-born one." After this ceremony, he is considered a pure Brahmin, and fit to engage in all religious performances. It is as follows: The boy is shaved, a wire is placed in his ear preparatory to an ear-ring: he is bathed, and the "sacred" cotton thread is put around his body over the shoulder by his parents, or, in their absence, by some near relative who is entitled to take their place. Offerings are made to fire, texts from the Vedas repeated,

and various other religious acts performed—the whole extending over four days. It concludes with a feast to the Brahmins, who are relatives or friends of the boy, whilst they bless him and wish him all manner of good.

6. The sixth in order and the most important in the life of a Hindu, as well as the one on which concentrates his interest, attention, and expense, is that of *marriage*.

After an auspicious day has been selected for the marriage, the previous day is set apart for a ceremony of the bridegroom, which indicates that he has completed certain studies of the Vedas since he received the sacred thread. Offerings are made to fire, and the locks of hair which were supposed to be left at the five places on his head at the former ceremony, are removed. Then follows a make-believe performance in which the bridegroom pretends to be seeking for a bride, and as he finds none, prepares himself to go to the

sacred River Ganges. Then a friend of his comes forward with a promise that he will give his sister or daughter in marriage to him. The bridegroom then stops the preparation for his journey to the Ganges, and says he is ready for the wedding. A few hours before the marriage, the bridegroom's father sends a beautiful cloth for the bride, and one for some other person in her house. This is the conclusion of the betrothal.

The bridegroom then sets out with all his men relatives and friends, and marches in brilliant procession to the house of the bride. After he has been received, the bridegroom and the bride are seated in the midst of the assembly on a wooden stool made for the occasion. The family priests of both parties, and other aged and learned men, then repeat a number of texts from the Vedas, and also the names of the ancestors of the bride and bridegroom.

After this, the bride's father, or whoever gives her away, washes the feet of the bridegroom with water and milk.

A yoke is then brought, and is caught by two men and held above the head of the bride, while the bridegroom repeats a few texts from the Vedas, and pours some water on her head.

After this comes the ceremony of tying on the *tali* or marriage badge. This is a circular piece of gold worn around the neck, and is used by all classes. It is first passed around, and all the Brahmins touch it, wishing happiness and prosperity to the young couple. The husband then ties it to the neck of the bride, while he repeats: "I tie this to your neck. It is the sign of my life. May you too be blessed with long life."

Then two large plates of rice are brought, which the family priest takes; and while he repeats sacred texts, he puts the rice first into

cocoanut shells, and then upon the heads of the bride and the bridegroom. Then they take the rice, and to the utmost of their ability and with much enjoyment, throw the rice on each other's heads. After this, the cloths of the bride and bridegroom are tied together, and while the family priest is reading sacred texts, they make offerings to fire. On the evening of the first day of the marriage, while another offering is made to the god of fire, the bride and bridegroom walk around the fire, and in seven steps come to a certain stone which they together touch with their feet. This is a sign that they are to live together until death. These are the principal parts of the ceremony, which are performed on the first of the five days over which the marriage extends. We can not give in full, for want of space, all the performances of the other days. They consist principally of offerings to the god of fire and other gods, of distributing food and

money among the Brahmins, and of brilliant processions.

Every part of the ceremony has a significant meaning, and many of the performances, together with their meanings, are very appropriate and interesting.

The ceremony which we have now described takes place while the bride and bridegroom are yet children. After they become older, and go to live together, another wedding takes place which lasts three days, and is the seventh of the religious ceremonies which must be observed. It is very much like the one now described, but less showy and expensive.

The second great class of religious ceremonies belongs to funerals. For a Brahmin, these extend over twelve days, and for a Sudra, over a month. When a Hindu dies, all his relatives are considered defiled for a certain period.

When a man is dying, but before he is actually dead, he is laid on the ground, smeared over with cow-manure, and is covered either with the sacred cusa-grass or with a cloth. After his death, his relatives make a temporary bier of sticks of bamboo, lay him on it, and a few of the nearest relatives, or sometimes hired men, carry him to the place of burning. Before them walks the son, or whoever is to perform the funeral rite in his place, carrying a pot of fire. After they arrive at the burning-ground, the body is placed on a pile of firewood, which is then lighted by the son. While the body is being burned, the other relatives gradually go back to their homes and bathe; but the son, those who carried the body, and the family priest, remain. The son is then shaved there, and after the corpse has been burned, and the skull broken—which is a very important part of the ceremony—they all go away and bathe in a tank or

near a well. If the people are rich enough to afford it, they then boil a pot of rice and throw it to the birds. If they eat the rice greedily, it is a sign that the deceased died happily; if not, that he had some doubts in his mind. This ceremony is repeated daily, until the end of the time of the defilement.

On the third day, the ashes of the burned body are carefully gathered up and preserved for the purpose of sending them at some favorable opportunity to the Ganges.

On the tenth day, if the deceased was a married Brahmin, his wife is taken to some open place near a tank, where the hair is shaved off her head, and the *tali* or marriage badge is taken from her neck. Other kinsmen who have no fathers living, are also shaved, and they make offerings of water to the deceased.

On this day, all the relatives are invited to eat in the house of the person who died; and



on the next day all except the son, or whoever performed the funeral rites, are considered free from defilement, and are allowed to wear full marks on their foreheads.

On the twelfth, or last day, many Brahmins are fed ; and presents of cloths and money distributed among them. A few sects among the Hindus, the Mohammedans and native Christians, *bury* their dead.

In western India there is a class of people called *Parsees*. Their religion and social customs are different from those of the Hindus. They neither burn nor bury their dead, but dispose of them in this manner: They have what are called "Towers of Silence," on which there is an iron grating with an opening under it. On this grating or frame the dead bodies are laid, exposed to the sun, rain and air. For what reason? That the birds may come and eat them. This is considered by them, not only a proper way of disposing of their dead

friends, but a very honorable and respectful way. Formerly, only the greatest men among them were entitled to this privilege ; but now it is common.

After the flesh has disappeared, and the bleached bones have fallen down through the iron grating, they are gathered up and removed into vaults.



## FOURTEENTH TALK.

ABOUT THE PRESENT GOVERNMENT OF INDIA,  
AND THE RELATION BETWEEN EUROPEANS  
AND NATIVES.

ALL India is at present under the control of European governments. With a few insignificant exceptions, it is under British rule. There are, it is true, a number of States over which native chiefs are said to have control, but in fact these chiefs themselves are subject to the "Supreme Government" as Queen Victoria's power is called here.

For many hundred years, the Hindus have had foreign rulers, and they themselves have had but little share in the government of their country.

Before the Europeans were established here, the Mohammedans were the conquering and ruling class.

The power and influence of the English began in India with what is called the "East India Company." This association was established nearly three hundred years ago, for the purpose of trading with India. It was protected by the English government, and soon acquired great power and wealth. It was through its influence that India became a part of the British Dominions.

It is not our object to trace the history of the English in India, or to discuss whether they have a right to be here. We wish simply to give a brief statement of the relation which exists at present between Europeans and natives.

By the term "Europeans," we mean white people generally, whether they have been born in India, or came from Europe or America.

Since the first of January, 1877, Queen Victoria is, by special act of Parliament, called also "Empress of India." As such, she governs India through a Viceroy, who is the highest official in this country. There are also other officials of high rank, such as the Governors of Madras, and Bombay, the Commander-in-chief of the army, and the various Councilors and Commissioners. Of lower grade than these, and scattered throughout the country, are Collectors, Judges, Surgeons, Public Works' Superintendents, Police Officers, School Inspectors, Paymasters, etc.

The lower offices are filled by natives, who, as a rule, perform their duties satisfactorily.

The natives, from the highest to the lowest, pay great respect to the Europeans. Their bowing, praising and flattering, is carried even so far as to be distasteful to most persons.

As the "white-faces" are the ruling class, and are supposed to be able to confer any

number of blessings on the natives, their favor is eagerly sought.

The idea prevails among them that positions of employment, and even special favors in courts of justice, ought to be given to one's *friends* irrespective of merit or desert, and there is probably no country in the world where officials and witnesses would yield more easily to bribes and other selfish motives, if it were not for the fear of the higher authorities.

There is but little social intercourse between Europeans and natives. They never eat together, and though natives make "calls" on Europeans, these are not expected to be returned. The principal reason for the existing gulf between the ruling and the ruled classes is no doubt the *caste* prejudice of the natives, which forbids them to eat with us, or to regard us otherwise than outcasts. To this is added a certain pride on the part of most Europeans,

which causes them to look down upon the natives simply because they are of a different race and color.

The rules of etiquette of the two classes are very different, too, and to the Hindus our ways seem as rude and impolite as theirs do to us. There is, therefore, very little except business intercourse between Europeans and natives. Many English officials keep guards at the gates of the yards, and let no natives come in except on special business.

The missionaries form, of course, an exception to this rule. Their yard-gates are always open, and if they can spare the time, they talk to all who come to see them.

No other Europeans come so much in contact with the mass of the natives as the missionaries. As a consequence, great numbers of poor people, whether Christians or not, come to us for advice, and frequently for letters to the English officials. If we should encour-

age them in this last particular, their importunity would soon become an annoyance which would lead to no good results. We are therefore very cautious in giving "letters of introduction."

Another feature worth mentioning in connection with our relation to the natives, is that they are always looking out for some favor, present, or valuable assistance from us, but never think of giving anything in return. As a rule, we receive nothing of the least value from the natives—not even from our native Christians. It is true they, that is the Christians, contribute some towards mission operations, but they know very well that it all comes back to them again manifold.

They seem to think that every European, whether he be an English official with a magnificent income, or a poor missionary, ought to have any amount of money and valuables for distribution among them. They, on the



other hand, have an ardent love for money, and the *rupee* is a more powerful god among them than any of their three hundred and thirty millions of deities.

Unselfish charity they have not yet learned, and they can not understand why the Christians of Europe and America should take so much interest in their welfare, except for some selfish reason.

It is a common belief among them that the missionaries get a premium for every person that joins the Christian religion. For a Pariah, they say the reward is small, but for a Brahmin they think it must be several hundred dollars. They have told us so, and when we asked them who was to pay us this premium or reward, they did not seem to know very positively, but supposed it must be the government of England or America.







MISSION GIRLS' SCHOOL, GUNTOOR.



## FIFTEENTH TALK.

ABOUT SCHOOLS, EDUCATION, ETC.

THROUGH the British Government and the various missionary societies at work in India, schools and education are greatly encouraged.

The passing of certain examinations is necessary for the young men who seek employment in government offices. This has given a great stimulus to the education of boys, but as there is no chance for the girls to be thus employed, they have been left behind.

Among the boys, too, the education has been to a great extent mere cramming—their object being to prepare for the examination in the shortest possible time and with the least expense. As might be expected under such

circumstances, after the examinations are passed the studies are seldom continued.

The young men of India have not yet learned to study for the love of knowledge, or to prize education as a means of happiness for themselves, and usefulness to others. Their motive so far has been low and selfish, but we hope it may lead to a higher and nobler one.

The course of studies in the various schools, and for the different examinations, is prescribed by the government. In most cases, half of the expense of the school is paid by government, and the other half by fees collected from the pupils, or given by charitable persons and missionary societies.

In girls' schools, very little, if anything, can be collected from the pupils. On the contrary, in most cases, it is necessary to induce the girls to come, by giving them presents at the end of every month, or even a small daily allowance in money.

There are established in various parts of India colleges and other schools of a high grade. In these, and by private study also, many young men have prepared themselves for passing the required examinations, and have received the titles of "A. B." and "A. M.," corresponding to our titles of Bachelor of Arts and Master of Arts, as given by colleges and universities. Others have made great proficiency in law studies, and have passed the examination for the degree of "Bachelor of Laws."

So far the natives have not taken readily to the study of medicine, their caste prejudices being in the way. This applies especially to the Brahmins. The standard for which the greatest number of young men prepare is called the "Matriculation Standard." If they pass this, they may be employed in the lower offices of government and in good positions as teachers.

That you may understand somewhat the grade of this examination, I give below the questions in Physical and General Geography, and English Language, which were used all over the Madras Presidency for the Matriculation examination of this year.

As a rule, scarcely half the applicants pass successfully. The others are rejected, and may present themselves again the following year.

Try your hand at answering the questions in "English," and then remember that this is only a school-learned language, and not the mother tongue of the boys who go up for these examinations.

### QUESTIONS IN GEOGRAPHY.

1. Explain the terms *rapids*, *moraine*, *trade-winds*, and *water-shed*.
2. What are fogs? Account for the fogs of Newfoundland.
3. Explain the agency of water in forming rocks.
4. Enumerate the movements of the ocean.



5. "The cold ice of the Alps has its origin in the heat of the sun." Show how this is so.

6. Describe with some accuracy the situations of *Corfu*, *Gwalior*, *Yarmouth*, *Chittagong*, and *Buenos Ayres*.

7. In about a century, Manchester has grown from 30,000 inhabitants to above 400,000. What has mainly caused this increase?

8. What separates England from Scotland?

9. In what counties are *Sheffield*, *Eaton*, *Woolwich*, *Killarney* and *Glasgow*; and for what are they respectively noted?

10. Name the most densely and also the most thinly settled country in Europe.

11. Name the largest inland body of salt water, and the richest city in the world.

12. Name four of the chief lakes of Switzerland. What languages are spoken in that country?

13. What four means of inland communication are found in great perfection in England, and how do they affect its prosperity?

14. Draw an outline map of Africa, marking the three chief rivers, three of the large lakes, four prominent capes, etc.

15. What seas are united, and lands separated, by Torres Strait, the Strait of LaPerouse, and the Strait of Belle Isle?

16. Name the two most important ports of America, on the Pacific.

17. Name the largest island and the largest town in the Sandwich Islands, the Sunda Islands, the Phillipine Islands, and the Greater Antilles.

18. Name all the British possessions on the steamer route from Bombay to Southampton.

19. What are the two chief sources of revenue in India, England and China?

20. What are the two most important articles of export from Australia, from the United States of America, from Canada, from Japan, and from British Burmah?

### QUESTIONS ON THE ENGLISH LANGUAGE.

1. The following sentences are to be reduced to *simple* ones, without any part of their meaning being violated or omitted:

(a) As soon as he came into the room, I went out, that I might not be under the necessity of speaking to him.

(b) I asked my master whether he thought me fit to appear for the examination, and as he advised me to enter, I registered my name.

2. Explain the full force of the *of*'s in the following:

(a) He *of* them all was most respected, as he came *of* an ancient family.

(b) I live in the town *of* Rangoon.

(c) What is the length *of* the leg *of* the table?

3. What meanings have the plurals of the following words that are not found in the singular: *letter*, *number*, *force* and *beauty*?

4. Make sentences in which *since* shall be first a preposition, and secondly a subordinate conjunction.

5. Give the force of *en* in *wooden*, *whiten*, *woven*, *oxen*, and *vixen*.

6. Select one of the following topics for an exercise in composition, and write on it a paragraph not more than a page in length:

(a) The need of a plentiful rainfall at the monsoon.

(b) The kinds and uses of palm-trees.

(c) The life of any author you know well.

7. Give the more ancient and the more recent forms of the past tense in the following verbs: *kneel*, *work*, *gird*, *leap*, *owe*.

8. Define syntax, concord, subject, predicate, copula, and ellipsis.

9. Form nouns from *two*, *three*, and *gay*; diminutives from *dear* and *stripe*; adjectives from *spleen* and *autumn*; and past participles from *bereave* and *choose*.

10. Bring out the meaning of the following compound words by expanding them into phrases: *summer-dried*, *mortal-moulded*, *toll-men*, *wife-like*, *back-door*, and *stone-dead*.

11. Give the sense of the following extracts:

(a) And with the valor of her tongue she so chastised his sluggish resolution that he once more summoned up his courage to the bloody business.

(b) I freely told you all the wealth I had ran in my veins.

(c) He carried twelve Scotchmen's lives under his girdle.

12. Correct the following:

(a) Fast as he went, his pursuers follow faster.

(b) We almost never meet.

(c) I never saw him before that I know.

(d) This points to him as being most renowned of all others.

(e) I am determined he will go. I am certain he shall go.

For want of space, we have omitted a few of the longer questions. Only a few hours' time is given for the examination in each subject, and all the answers must be written.

For Southern India, the questions are prepared by order of the Director of Public Instruction at Madras, and are sent in sealed envelopes to the various parts of the country, where the examinations are held. The envelopes are broken open by officers of government appointed to conduct the examination, and the questions are handed to the applicants. After the prescribed time, the answers are gathered up, and sent in sealed envelopes to Madras, when they are examined and the results recorded.

I am sorry to say that the education which most of the young men in India are receiving at present, is only of the head and not of the

heart. The government schools are all neutral in religious matters, that is, they are not to teach any religion. Though there are many Europeans employed in the higher grade schools, they are not allowed to teach the Bible, nor to persuade the pupils to receive the Christian religion.

The result is, that as the young men become educated, and see the folly of the Hindu religion, they cast it off; but instead of receiving the Gospel, many of them break away from all faith and become infidels.

Mission schools are doing a great deal to counteract this influence, and from these have come out some earnest, able, converted laborers for Christ.

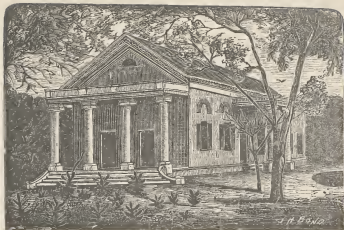
A great change is at present going on among the young of this country, and the next generation will be very unlike the last. The immense number of English books which are now being circulated and read in India, are

introducing ideas never dreamed of by the Hindu forefathers. The works of Scott, Cowper, Goldsmith and Tennyson, are by far more familiar to the young Hindu than any of the literature of his own country. Newspapers and other journals are also helping to spread new ideas, and it is hard to tell at present what will be the result of this mixture of Eastern and Western habits of life and modes of thought. Let us hope and pray that the outgrowth may be on the side of truth and righteousness.









MISSION CHURCH, GUNTOOR.



## SIXTEENTH TALK.

ABOUT MISSIONARY WORK IN INDIA.

IN the preface to this book, the reason is given why so small a portion of it is devoted to the subject of missionary work—a subject in which both the readers and the writer are interested more than in anything else pertaining to India.

We cannot, therefore, in this last chapter, enter into details of the manner in which the various kinds of missionary work are carried on, or of the encouraging and discouraging experiences which fall to the lot of a missionary. We hope rather to direct your attention to the present state and future prospects of India, as influenced by Christian missions.

The missionary operations of the Church of Christ in these days are something wonderful. Never before in the history of the world were so many hearts, old and young, so deeply interested in so good a cause.

The spirit of love and unselfishness which cheerfully provides, not only the men and women to spread the Gospel in heathen lands, but also supports them while there, and even provides money to establish churches and schools for those personally unknown, is a spirit which can grow only out of a religion of love.

There is something very pleasant and noble in the very idea of Christian missions. Its fullest meaning is this: "We have received a good gift, and we hasten to share it with our fellow men, be they known or unknown to us."

The prominent feature of this work has been spoken of as *sacrifice*. This may be the right word, if rightly used and understood; but it

has connected with it a sort of cheerless meaning—a sort of task idea is in this word sacrifice, as we use it commonly. Seeing, however, that the missionaries do not consider their work in the sense of a burdensome task, and that the Christian people who give of their means do not give grudgingly, but cheerfully, we ought not to connect the idea of sacrifice, in an unpleasant sense, with this work. Rather, it seems, we ought to connect the idea of privilege with it, seeing we are allowed to work as co-laborers with God.

We say also *love* is the great feature of missionary work. So it is; but this word also is so wide in its meaning, that we can scarcely grasp it.

*Unselfishness* seems to be the word which most forcibly tells the quality of heart which leads to giving, praying and laboring for the spread of the Gospel in foreign lands. Christ was beyond all others unselfish. He “pleased

not Himself," and when His followers are unselfish, they reflect but the character and teaching of their Master. If they are selfish, they have not His spirit, and are none of His.

We have already said that unselfishness is almost unknown among these people. It seems to be the same in all heathen countries. Behind every act of charity which a Hindu does lies the thought, "for this I shall get so much merit in a future state." Even in his worship of the gods he is selfish. The idea of worshiping God because He is pure and holy, loving and good, has no place in his religion. His worship means "so much favor for so much prayer, bathing, sacrifice or charity." His daily life is likewise selfish in the extreme. Here, too, the ungodly system of caste fosters and encourages selfishness. In no other particular is the contrast between the Christian religion and Hinduism so striking as in this.

We can understand, therefore, why it is so

difficult for these people to believe that Christians have no selfish motives in doing so much for the spread of the religion of Jesus.

The influence of the Christian religion in this land, as it has been in others, will be to teach unselfishness. We mean this is one of the things which all, even those who do not receive Christ as their Saviour, must learn from it.

Of course, the great aim of the missionaries is to persuade the heathen to cast away their own false religions, and receive wholly and with sincere hearts the simple religion of the Bible. This many thousands among them have already done, and are happy in that inner peace which their former idolatry could not give. Many more, however, are in various ways affected for good by the presence of this new religion. Among the first of such general good effects will be, we think, a

more common spirit of unselfishness. Another will be *regard for the poor*. This, too, is one of the first fruits of the Christian religion. The thing which the other apostles specially asked Paul and Barnabas to do, was that they "should remember the poor." (Gal. ii. 10.)

So far it has been chiefly, though not altogether, the poor and dependent who have openly joined the Christian religion in India. By steadier habits of life, by the encouragement and assistance received through the missions, and above all, by the grace which God gives to those who love and trust Him, many of these poor and despised Christians have so improved their bodies and minds, have shown themselves so able and trustworthy, that no power could keep them in their former places. They have broken the custom-fetters which bound them, they have thrown off the Brah-



minical yoke which oppressed them, and by God's help they stand up as freemen.

Native Christians raised from these poor outcasts now occupy high and responsible positions as teachers, preachers, and as officers under government. This circumstance alone has helped to open the eyes of the higher castes, and to admonish them that these poor and oppressed people are not dogs and vile creatures without souls and a hope of future happy life, as they had been for centuries teaching.

Day by day the caste lines are becoming more and more relaxed. Gradually the poor Pariahs are becoming more free and respected, while the Brahmins are less feared and worshiped.

A mighty change is taking place, a great leveling is going on. By what power? By the silent but powerful influence of the Chris-

tian religion. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

The burning of living widows with their dead husbands, the throwing of children to wild beasts or into the "sacred Ganges," to appease angry gods, the cruel self-torturing of the religious devotees—accounts of which formerly filled letters and books on India—are now but seldom heard of.

Already, almost every town of any considerable size has a church and a Christian school. Among the smaller villages are scattered prayer-houses, teachers and catechetical classes, with members old and young.

In most cases, too, the conduct and the surroundings of the native Christians testify to new life, new hopes, and new aspirations in the heart.

This is the leaven which, by and by, under God, is to leaven the whole lump. The pros-

pect is encouraging. Let the Christian Church sing songs of praise and gratitude for what has been done, and let her go forth joyous and bold—

“Terrible as an Army with Banners,”





## APPENDIX.

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### GATHERED NOTES ON INDIA.

#### SIZE AND POPULATION.

STRETCHING southward far into the Indian Ocean lies the peninsula of India, the great eastern empire of England. The kingdoms of Europe, France, Spain, Germany, all sink into insignificance beside it. It is larger than them all put together. Its greatest length north and south, and its greatest breadth east and west, are over eighteen hundred miles ; while it has a coast line of over four thousand miles.

When we come to examine the country itself, we find that everything is on a scale proportioned to its vast size. It has three great rivers over a thousand miles in length, it has vast deserts covered with arid sands, it has mountain peaks whose summits are white with everlasting snows, while all its vast plains are peopled with a swarming multitude. In this country there are five times as many souls as in the United States, or over two hundred millions.

## JUGGERNAUT.

The great car of Juggernaut is still brought forth on festival days, but human sacrifices are no longer allowed, and the great mass is surrounded with police to prevent the people throwing themselves beneath its wheels. At intervals they manage to do this, and then it is astonishing to see men who court this fearful death, and are not afraid to be crushed beneath the grinding mass, leap up and take refuge in flight among the crowd as the lash of the police falls upon their backs.

## THE FAKIRS.

An outgrowth of all these superstitions is the class called Fakirs, who affect great holiness and are held in the greatest reverence by all. Their holiness is of a peculiar character, and is not attended with that cleanliness which is generally believed to be akin to it. In their appearance they are most repulsive and filthy, but this in the eyes of their worshipers is but a fresh claim for reverence. Some make it their business to carry the sacred water of the Ganges to sprinkle upon the altars of distant temples; others excite reverence by bodily tortures. All this is very profitable, for the gifts of the people are generous, since they are prompted by fear of offending these holy men. At all sacred festivals, these Fakirs assemble in

great numbers. Here will be one whose arm is withered and dead, from being held above the head motionless for many years:—here another whose nails have grown through the palm of his clenched hand. Another has come from a long distance, and has measured the weary road by lying at full length upon every part of it, like some creeping worm. On all such occasions it generally happens that some one, by the ingenuity with which his torture is devised, will obtain a higher degree of sanctity than his fellows. On a recent occasion this was gained by one who hung himself by the feet, head downward, from the limb of a tree, for several hours each day.

A still greater torture was undergone by one who submitted to the ordeal of five fires. Taking his place upon a raised platform, four fires were lighted about him, each large enough to roast an ox, while the blazing tropical sun beat upon his head. In the centre of all this he stood on one leg, occasionally casting oil upon the flames from a small vessel which he held in his hand. Then, reversing his position, he stood motionless upon his head with his feet in the air, for three hours. Forty days, from sunrise to sunset, he underwent this torture, while the superstitious crowd paid him the reverence due to a god.

Europeans who have lived in India, all agree that it is not so much the hope of the instant

entrance into heaven, which their religion promises these devotees at death, as the admiration and worship of the ignorant, that prompts them to these sufferings, and that as a class these Fakirs are thorough knaves.

#### PRODUCTS, ETC.

When we come to speak of the productions of India, we find it almost easier to tell what it does not produce than what it does. As almost none of its great population eat animal food, grain of course must be raised in immense quantities. Wheat and rice are the staple articles of food, while fruits, such as the banana, cocoanut, mango, etc., are produced in the greatest variety, and in endless numbers. An enormous business is done in opium, which is sold to the Chinese markets, carrying destruction with it. Nearly sixty million dollars' worth a year are exported. We are accustomed to think with horror of the destruction of body and soul by alcohol, but this is as nothing compared with the ruin that opium effects. Its preparation is a matter of great care. When the growing poppy heads have reached the size of a hen's egg, each one is wounded with a little saw-like instrument. From the wound the milky juice of the plant oozes out, and on the following day is carefully collected. It is now carefully dried by exposure to the air, then thrown into vats, and



kneaded into balls and cakes, then again dried and packed in chests, and is ready for the market.

Indigo, too, is a very important product. The plants grow to a height of three or four feet, and when in blossom are cut and laid in cisterns. Heavy weights are placed upon them to keep them in position, and the cisterns are filled with water. Fermentation soon begins, and the water is one mass of rising bubbles. After a time the water is drawn off. The indigo in solution in it settles, and being removed, is dried and prepared for the market.

Rich as is the vegetable growth, the trees of India are equally magnificent. The Banyan tree has the power of sending down from its branches roots to the ground, while the tree continues to spread in every direction. A single tree in this way becomes almost a forest. There is one such where the parent stem having died, an idol temple has been erected in its place, and stands surrounded on every side by the wide-spreading grove. Near Bombay there is a tree whose branches are so long that their weight has brought the ends to the ground, thus forming a huge tent in which a thousand people might camp with comfort. The graceful cocoanut too, is everywhere seen, its tall head rising above its lower brethren. At Bombay is annually celebrated the feast of the Full Moon of the Cocoanuts, lasting two days.

It takes place near the end of September, and as the majority of the people there gain their living in part or wholly from the sea, throngs attend it. Coming to the seashore or wading out into the waves, each casts into the water two or three cocoanuts as a peace-offering, thus hoping that the sea may be kind to him in the coming year, and accepting his gift may protect him from evil. The whole bay is sometimes covered with these cocoanuts.

#### SNAKES.

One of the greatest drawbacks to life in India is the great number of poisonous snakes that are found. They creep into the houses and even into the beds; they drop down from the thatched roofs; they lie coiled up in the roadways, and are everywhere. It seems almost incredible, but nearly forty thousand people die every year from their bites. From such a scourge there seems no way of escape.

An account is given by a recent traveler, of a most singular rite, which he saw celebrated at Bombay, called the Feast of Serpents. Upon a certain day in July or August of each year, great numbers of people assemble in an open part of the city. Here come long processions of women, draped in rich silk veils. On all sides, the palanquins of wealthy Brahmins stand about, while over the heads of the great crowd float huge standards and torches of flaming pitch.

In the centre of all this throng are several hundred serpent charmers, each of whom has with him several of the deadly cobras in a basket. The pious Hindoos bring to them bowls of buffalo milk, of which the serpents are very fond; thus seeking to propitiate the dreaded enemy, and to secure safety from their wrath. Each bowl is soon surrounded by the snakes, who drink eagerly until removed by their masters, when their rage is terrible. The glaring of the torches, the crowd of spectators, the twisting, slimy serpents, and the nearly naked figures of the charmers, go to make up a picture to be found nowhere out of India.

#### WILD ANIMALS.

Hardly less destructive than the serpents are wild beasts. In a single province the deaths averaged nearly twenty-five hundred a year from them. Tigers, wolves, and leopards, are the greatest destroyers. Though the government offers rewards for the heads of all these, yet the natives hardly ever dare to kill one, as they look upon them as gods, whose wrath is to be feared, and when a district is visited by them, make but little if any effort to rid themselves of their enemies. In this way a single tiger killed, in a short time, one hundred and twenty-seven people, and caused all journeyings on the highways to cease. Another despatched one hundred and fifty persons in three

years, forcing the people to desert the villages, and throwing out of cultivation two hundred and fifty square miles of territory.

A most royal tiger hunt was arranged only a few years since, for an English nobleman who was visiting India. The party set out, attended by several native princes, with four hundred elephants, and after riding for a time, reached the jungle in which a tiger was known to be. The long line of elephants was wheeled about so as to form a circle, the command 'forward' was given, and the whole body advanced till their sides touched, forming a solid ring, inside which among the tall grass the tiger could be heard moving about. Several times the trapped beast attempted to escape through the ranks of his enemies, but the living wall stood firm, and a bullet soon ended his career.

Almost as singular a hunt as this was once given by the Guicowar of Baroda, one of the native princes, to a French traveler, who was staying at his court. This, however, was an antelope hunt, to which the party went on horseback, and the game was captured by the cheetah, or hunting-leopard. As the place of rendezvous was at some distance from the town, they reached it by the railway; the prudent prince causing his chief minister to ride upon the engine, thinking thereby to insure his own safety from possible accident. Ar-

rived on the ground, the cheetah was borne in a palanquin, his eyes covered with a leather hood, upon the shoulders of servants, to the scene of action. Soon a herd of antelopes was discovered, and the party getting to leeward of the game, lest they should be scented, the cheetah was loosed. Stealing quietly along, he was soon near the herd; but they saw their danger and took to flight. Too late!—the agile beast made one or two leaps forward and fastened upon his victim's throat. The attendants rushed forward, covered his eyes again with the hood, dragged him with difficulty from his intended feast, and the hunt was resumed. With such an ally, the hunter almost never returns empty-handed.

It is in the north of India, near the Himalayas, that the most wild beasts are found; for here, amid the wild recesses of the mountains, they are more secure from man. The traveler in these regions is always beset by eager applications on the part of bands of natives to enter his service, to shout and thus frighten off any tiger that may be lying in wait for him.

#### THE SEPOY REBELLION.

In the year 1857, nearly the whole of India rose in a revolt against the English rule. Though signs of coming danger had not been wanting, the uprising found no one prepared. In the whole country there were but thirty

thousand English troops to hold in subjection two hundred millions. The blow fell suddenly. At Meerut on a Sunday evening in May, when all the English soldiers were at church, the native regiments mutinied, opened the jails, letting loose all within, and the work of death began. Man, woman or child that belonged to the hated race was cut down without mercy, while the night was everywhere lighted by the fires that destroyed their dwellings. The work was soon over. A few made their escape out of the city, but within all was death and desolation.

Roused by the taste of blood, the mutineers set out for Delhi, arriving at its walls the next morning. The same scenes of violence were repeated here, and so rapidly did the revolt spread that in a few weeks nearly all India was in open mutiny. After the outbreak had taken place, men remembered many signs of the coming trouble, and wondered that they could have been blind to their deadly meaning.

The English at Delhi that were so fortunate as to escape the first fierce onslaught of the mutineers, fled to a ridge outside the city and fortified their position as well as possible. Escape was out of the question. They were miles from any place of safety; their only hope was to defend themselves till rescue came. The government, knowing that the capture of the city was of the utmost importance, strained

every nerve to get together a force that should retake it, and every man that could be spared was sent to join the brave defenders of the ridge outside of Delhi. For three months they withstood the attacks of forces ten times their number, until in September reinforcements arrived, and the besieged became the besiegers and advanced against the city. A forlorn hope carrying bags of powder advanced to its walls. The powder was thrown down, a fuse lighted, a terrific explosion shattered the great gates, and before the mutineers fairly realized the state of affairs, the English were in the city, and Delhi was retaken.

Dreadful as were the scenes at Meerut and Delhi, it was at Cawnpore that the most terrible tragedy of the mutiny took place. In an open plain, protected only by an earthwork five feet in height, and exposed to the full heat of the tropic sun, seven hundred men, women, and children took refuge when the storm burst upon them. For twenty days this handful kept at bay the force of enemies around them, working their guns without ceasing, until at last their number was so lessened by death that resistance seemed hopeless. A safe passage by boat to Allahabad was promised them, and they surrendered. The next day they were marched down to the landing place, where the boats were waiting that were to carry them to safety. Wounded and weary,

they toiled along under the blazing sun, their hearts heavy within them as they thought of the friends that had died in their arms, but hopeful as they looked forward to being soon in safety. Their hope was short-lived. Hardly had the first ranks stepped upon the boats, when a deadly fire was opened upon them from every side. One hundred women and children, when the slaughter ceased, were taken back wounded and bleeding and shut up together in one barrack. A few days later, when the English troops retook Cawnpore and sought for their countrymen, they found only their mangled remains. Every one had been ruthlessly killed, and their bodies, thrown together into a well near their prison.

Such were the horrors which every city of northern India saw. The mutineers had, however, defied a power whose strength they did not know. In one year the authority of England was entirely restored, while thousands of the rebels had fallen in battle, or had been put to death for their crimes. Years of quiet have followed this bloody outbreak, and the memory of its dark deeds has nearly died away, except in the hearts of those whose friends fell in the storm. The long interval that has passed has been devoted to the arts of peace, and the days of terror are things of the past.











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Rowe, A.D.

Talks about India.

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